CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 4, 1835. NO. 712.---VOL. XIV.—NO. 34.

RELIGIOUS MISCELLANY.

NEW MEASURES.

The following remarks are from Samuel Miller, D. D. Professor of Ecclesiastical history and Church Government in the Theological Seminary at Princeton, New Jersey.

"*I* suppose the truth concerning both 'Camp-Meetings,' and 'anxious seats' to be about this; That, however useful they may have really been in a few cases, of very peculiar character; and however they may have appeared to some honest, but ardent minds, to operate favorably in a still greater number of cases;—*yet*, as means of stated and promiscuous use, or *in* fact, as means to be *used at all*, unless in very special circumstances, they are eminently adapted to generate fanaticism; to give a taste for ostentatious display in the service of the sanctuary; to favor the rapid multiplication of superficial, ignorant, untrained professors of religion; and to prepare the way for almost every species of disorder.

"I have been acquainted with more than one Church in which the extemporaneous mode of introducing members, of which I am speaking, has been extensively practised. And I must say, the result has been in no degree adapted to recommend the practice. The great numbers thus added made a most animate figure in the religious periodicals of the day, but after a year or two, a large portion of them were not to be found. "Their goodness, like the morning cloud and the early dew,' had passed away—had, in a great measure, withdrawn from the house of God, and from all attendance on sealing ordinances; and needed as much as ever to be gathered in from the "highways and hedges," and to be made the subjects of a new conversion. The truth is, any plan, in the house of God, for drawing a line between the Church and the world, which does not provide for an intelligent and deliberate, as well as serious entrance into the body of Christ; which does not make some good degree of knowledge as well as feeling necessary in the candidate for admission; however it may gratify one whose 'ruling passion' is to multiply professed converts to the greatest possible extent, and however plausible it may appear in the public journals of the day, will disclose miserable results in the end, as to any genuine building up of the Redeemer's kingdom.

"But I will not run the risk of wearying your patience by farther enlarging on this subject. I shall, therefore, after two or three general remarks, which appear to me to be suggested by the foregoing facts, close this long letter.

"The *first* remark is, that there is a *striking* similarity in the disorders which have attended and marred revivals of religion in all ages. As in *doctrine*, what is thought by many a *new opinion, is frequently found, upon inquiry, nothing more than the revival of an error long ago exploded*; so in *measures* of practical disorder, what wears to many all the attractions of *novelty*, is a repetition—perhaps the *fiftieth time*—of some old contrivance for producing a sudden and strong impression on the feelings of a popular assembly. In fact, as real religion is the same in all ages, so its counterfeits are the same; and the symptoms and morbid results of enthusiasm, superstition and fanaticism, are substantially the same. We need not be surprised then, to find ancient irregularities so remarkably resembling the modern. We have seen that whenever masses of men became excited, and especially when this excitement seized the minds of those who had been bred in ignorance and thoughtlessness, as they were brought into a new world so they were apt to think as a matter of course, that some new and bold measures must be adopted; that exigencies which are as old as human nature, but which appear to them new, call for new modes of proceeding; and that the counsels of age and experience, like the exploded theories of by-gone days, are no longer seasonable or adequate. Hence the inordinate love of novel contrivances for arresting the popular attention, and impressing the popular mind; the spirit of rash and uncharitable denunciation; the remarkable fact, that, in all ages, *young and of course inexperienced ministers*, have commonly taken the lead, and discovered the most headstrong obstinacy in commencing and pursuing measures of an innovating character; a tendency to undervalue the settled order of the church, and to usurp the functions of the sacred office; yielding the mind to impulses and enthusiastic impressions; denouncing all those who refused to concur in these things as graceless formalists; encouraging *females* to take the lead in social prayer; calling upon penitents to make public confession of their private sins as indispensable to forgiveness and spiritual prosperity: claiming to have a gift, unknown to others, of promoting genuine revivals, to be the only friends of true, spiritual religion. These are some of the fruits of human corruption which attended and marred revivals of religion centuries ago; and which have appeared every few years since, in similar connection, and with endless repetition. It is an undoubted fact, that many of those well meant irregularities, on which some truly pious people now look with approbation and interest, as means pre-eminently adapted for promoting religion, have been proposed, tried, found in the end to work badly, and exploded, over and over again; and yet there are those who still dream they can be made to accomplish what all experience has pronounced to be impossible."

[From the Salem Landmark.]

THE BEST KIND OF SACRED MUSIC.

What we have said in former numbers of our paper, on the subject of church music, being admitted as correct, we are brought to a plain and cheering conclusion respecting the plans and efforts to be made for the prevalence and excellency of this service in our religious assemblies. All that is necessary to answer the real design, to produce the devotional effect intended by sacred music, is within the compass of ordinary attainment, and conformable to ordinary taste.

That music which only the learned performer can make, and which the most nicely turned ear can relish, is not what is wanted in the church of Christ. Such the early disciples did not sing, whom Pliny distinguishes by their singing hymns to Christ as to God. There was the music of the heart, the outlet of pious emotion, the expression of fervid affection. It was in harmony with their prayers, their hopes, and with whatever made up their christian experience. Who would sing the praises of the Redeemer with a different spirit from theirs? Who would not give to this service as much cordial feeling, as much sublime, though simple melody, as much permanency of interest, as they did? Yet this can never be done till overwrought refinements are set aside, for the harmony of unaffected nature, and theatrical display, for the humility of genuine emotion.

There is necessarily a forgetfulness of God's presence, an irreverence towards Him who is professedly praised, when all the care and attention, and all the feeling too, are to be put in requsition for the successful execution of the modern difficult and complicated pieces of music. This may do well enough as an exhibition of skill, of a perfect acquaintance with the art; but will it do for the acceptable worship of the Omniscient, the holy God? Is a choir of singers to be approved in their service, when, from the nature of their task, they can think of nothing more while engaged in it, than how they can go through it in safety? And if their attention is necessarily diverted from the proper object of worship, so it must be with all whose ears are opened to the unusual, the curious sounds. Thus, instead of quickening the pious emotion of the assembly, this service prevents or diminishes it in every soul.

What would be thought of one who should attempt to address God in prayer, in such a new and difficult kind of words and sentences, as to make it evident to all within the hearing of his voice, that he could think of nothing at the time, but how he should put together his strange and complicated phrases? Could he have the feeling of devotion in his heart, while thus laboriously affected? And could any one who should join with him be aided in lifting up their souls to the mercy seat? As unfit for the temple of the Lord, are the labored, the novel, the unintelligible strains of music, which are sometimes heard though never felt by a christian assembly.

Let us not be understood as saying a word against the highest degree of taste in sacred music. True taste always displays itself in the use of appropriate means to the end in view.—The end of singing in the house of God is to awaken and relieve the religious emotions of those who are there collected. It is false taste that would only fill with wonder, or excite the curiosity, or render indifferent; when it pretends to call up the most reverential associations, to suggest only proper thoughts, and to divert the feelings from all objects but those to which they can never be too closely attached.

Every one who considers singing as an essential part of public worship, must often regret that so few of the assembly are engaged in it, or suitably appreciate it, or are at all benefitted by it. One reason why it is so, is the strange work that singing is represented to be; and its being so frequently removed from ordinary associations and sentiments. Let it be rendered consistent with whatever there may exist in the congregation of religious feeling; let it be pure enough to commend itself, and be understood by common capacities, and easy enough to be practised by all, or nearly all, who do not voluntarily make themselves mute; and there would be one very great improvement in this most interesting act of divine service. Certainly, if there is any good to be derived from the singing of psalms, and hymns, and spiritual songs, this good should be shared by all who are capable of enjoying it. There should be no monopoly of religious benefit; no aristocracy of pious sentiment.

CHRIST'S SECOND COMING.

The following article is from the Perfectionist, the conductors of which, as we have before remarked, are very diligent commentators on the Scriptures. In this respect they resemble all new small sects; and they must consequently be to a certain extent useful, in calling the attention of Christians, or keeping it awake to difficult subjects in the sacred writings.

I. Acts i. 11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We first inquire, in what *manner* he went into heaven. He did not go into heaven in a body which was visible to natural men in the flesh. Such language as the following abundantly proves that he was "as the angels," (see Matt. xxii. 30,) after his resurrection. "Now when Jesus was arisen early the first day of the week, he *appeared* first to Mary Magdalene." "After that he *appeared in another form* unto two of them." "Afterward he *appeared* unto the eleven," &c. Mark xvi. 9, 12, 14.

"While they communed together and reasoned, Jesus himself drew near, and went with them; but *their eyes were holden that they should not know him.*" "He took bread and blessed it, and brake it, and gave to them, and *their eyes were opened and they knew him, and he vanished out of their sight.*" Luke xxiv. 15, 16, 30, &c. Twice he appeared in the midst of his disciples, as they were assembled in a room, *"the doors being shut."* John xx. 19, 26. Language like this is every where used in describing the visits of the inhabitants of the angelic world, see Matt. xxvii. 53. Luke xxii. 43. 2 Kings vi. 17, &c.

2. He did not go into heaven in the presence of the assembled multitudes of this world. A few only of his disciples, and they only by supernatural illumination, saw him after his resurrection, and witnessed his ascension. If then Christ *so came in like manner as he went into heaven*, he came in a *spiritual, angelic* body, invisible to any, save those whose "eyes were opened;" and appeared on earth, not to the congregated nations, but to a few chosen witnesses who were looking for his coming.

II. 2 Peter iii. 12. In this passage, the second coming of Christ is represented as about to usher in the day of judgment, in which "the earth and its works should be burned up," "the heavens being on fire should be dissolved, and the elements should melt with fervent heat," &c. It is evident on the face of the passage, that the *literal* sense of the language can never be fulfilled. The heavens can never *literally* pass away with a great noise, or being on fire, be dissolved. There is a plain allusion in such expressions, to the popular Jewish notions concerning the visible heavens, viz. that the blue concave is a clothlike substance, stretched out, over the earth, in the fashion of a tent; which can be "rolled together as a scroll," (Rev. vi. 14.) and therefore can pass away, and be consumed with fire. The language is evidently not philosophical, but popular or poetical, and not more highly colored, than the description which Christ gives of his coming in Matt. xxiv. 29—31, concerning which he immediately after says, "Verily I say unto you, this generation shall not pass away, till all these things shall be fulfilled." By examining the following references, similar language will be found, poetically describing great events, which confessedly were not accomplished by any such visible phenomena as were predicted in the language literally understood. Isaiah xxxiv. 4. Ezekiel xxxii. 7, 8. Amos viii. 9. The second coming of Christ, marked the period of the transition of the righteous from "this world" to that "heaven and earth, wherein dwelleth righteousness;" as also the period of fiery destruction of the wicked who were in a condition to witness his appearing. The change which transfers vision from the natural to the spiritual world, may appropriately be described by the expressions, "the heavens shall pass away with a great noise," "the heavens being on fire shall be dissolved," &c. and as "our God is a consuming fire," whenever the veil of the flesh is removed, i. e. whenever "the heavens pass away," every man finds himself "dwelling in devouring fire—inhabiting everlasting burnings," the earth and its works, nay, the universe, if God is omniscient, is found to be enveloped in the burning glories of his essence. The righteous find that the same energy which is a consuming fire to the wicked, is to the saints a fathomless, shoreless ocean of glory. Such developments may well be described by the expressions, "the earth and the works that are therein shall be burned up"—"the elements shall melt with fervent heat," &c. Such a change Peter evidently intended to describe, not in precise, philosophical language, but in such a way as best to convey to the minds of men living in this world, and little conversant with spiritual phenomena, the glory and terror of the coming day of God. We may even grant that Peter, and those to whom he wrote expected the literal fulfilment of his predictions, and yet believe and maintain, that the Holy Ghost, speaking through him, designed only to set forth spiritual events, by descriptions of visible scenery. Certain it is that this passage describes the self-same transactions which in many other passages of the New Testament, are predicted as about to usher in the generation contemporary with Christ. Compare 2 Peter iii. 5—7 with Matt. xxiv. 37. 2 Peter iii. 10, with Matt. xxiv. 43, and 1 Thes. v. 2. 2 Peter iii. 12—13, with Luke xxi. 28, and Titus ii. 13, &c.

III. Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him." This language is almost identical with that in Matt. xiv. 30: "Then shall appear the sign of the Son of man in heaven, and then shall *all the tribes of the earth mourn;* and they shall see the Son of man coming in the *clouds of heaven* with power and great glory." The original Greek shows more clearly than the English version, that John quoted the language of Christ, with reference to the same events. Now Christ says of the things which he thus described, "verily I say unto you, this generation shall not pass away till all these things be fulfilled;" and indeed John says almost the same thing in the first and third verses of the chapter from which the questionable passage is quoted. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must *shortly come to pass.*" "Blessed is he that readeth, and they that hear the words of this phophecy and keep those things which are written therein, for *the time is at hand.*" Plainly then, if the consistency of John or of Christ is maintained, the meaning of the language of both must be so modified, as to bring the event they describe within the time they designate. This can only be done by adopting the principles of interpretation, suggested in the former part of this article, by referring such language to the transactions of the spiritual world.

[From the Independent Messenger.]

CESAREA PHILIPPI.

This place was the scene of an interesting conversation between our Savior and and his disciples, on which occasion the former uttered the memorable words, "Upon this rock (i. e. upon the confession of Peter that he was the Christ or Messiah) I will build my Church and the gates of hell shall not prevail against it."—(Matt. xvi. 18.) Satan may rage—the powers of darkness may strive—but it will avail nothing. The Kingdom of Christ is an everlasting Kingdom, into which all other governments are finally to be merged—when there shall be one Lord, and his name one. Rev. xi. 15, Zech. xvi. 9. Cesarea Philippi is situated at the northern extremity of Palestine. It was originally called *Laish*, and settled by a colony from Sidon. Its inhabitants appear to have been a quiet, inoffensive people, having but little intercourse with their neighbors. After the Israelites came out of Egypt, a portion of the tribe of Dan possessed themselves of it, and changed its name to *Dan* in honor of their father. Judges xviii. 29. As this place was in the northern, and Beersheba in the southern part of the same country—hence arose the expression "from Dan to Beersheba;" signifying from one end of the land to the other. It was to this city that Abraham pursued the armies of the five kings who made war upon Sodom and Gomorrah, and carried away Lot captive. "And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." Gen. xiv. 14--16. In process of time Dan fell into decay, but in the reign of Tiberias Cæsar it was rebuilt by the Tetrarch Philip, and (in honor of that monarch) named Cesarea Philippi, or Cesarea of Philip, to distinguish it from another Cesarea on the coast of the Mediterranean Sea. Dr Adam Clarke, though usually correct in matters of history and chronology, has fallen into an error in respect to this place. He says, "its ancient name was Dan—afterwards it was called Lais," * whereas Moses writes: "they called the name of the city Dan, after the name of their father, who was born unto Israel: howbeit the name of the city was Laish at the first." Probably the Dr.'s error is a slip of the pen. The place has once more changed its cognomen. It is now an inconsiderable village, and known by the name of *Barrias*. By the way, Mr Malcom in his Bible Dictionary, p. 87, has committed a slight mistake, unless he has authority which I do not find in the Gospels. He says Cesarea Philippi "was the residence of the woman healed of the issue of blood." Matt. ix. 20. He should have said *Capernaum*. This was the residence of the Ruler whose daughter our Savior restored to life; and the woman referred to was cured by him while on his way to perform that miracle.

E. M. S.

* Comment on Matt. xvi. 13.

[From the Southern Religious Telegraph.]

THE SPIRIT OF RELIGIOUS CONTROVERSY.

What is its character? We ask the question with a direct reference to the controversies of the present day, and in our church. For an answer, we give the remarks of a member of Congress, a gentleman alike distinguished for intelligence, christian character unsullied by collisions in the political world, and sound discriminating judgment. They were addressed to his friend in a private letter, not intended for publication. It is unnecessary to state by what means they came into our hands. We are permitted to copy them for the consideration of all concerned. The views of gentlemen, extensively acquainted with the world, and who are familiar with the sentiments which prevail among intelligent men, such as compose the Congress of the United States, on a subject of this kind, may be of essential benefit to clergymen. The judgment of such an observer deserves the more consideration, when we know, as in the present case, that it comes from a friend and Christian brother, who feels a lively interest in every thing which affects the honor of religion and the prosperity of the church.

Perhaps it will be said, that the Editor publishes his own condemnation in these remarks. If so—we will bear it—for we fully concur with the writer, that the spirit of many of the religious discussions of our times—is acrimonious, unchristian and any thing but christian. The writer speaks of several articles which he had read in this paper—commends the spirit and arguments of Aliquis—(the subject, it appears, was one of great interest to him)—notices the ability of West Hanover's numbers—and then remarks—

"My heart almost sickens within me, of late, when I take up a religious journal. I can hardly find one that is not filled with gossip, personalities, and acrimonious discussions. It would be difficult to find a religious journal that is conducted with the candor and moderation of our best political journals. I have read both extensively, and I must say, although it is with sorrow, that I know of no religious journal (I confine myself to those under the patronage of Presbyterians and Congregationalists) that is conducted with the dignity, decorum, and good temper that characterise several of our political journals. Perhaps I ought to except the New York Observer, and certainly the monthly and quarterly publications generally. And yet our religious newspapers very justly condemn the bitter spirit of our party politics, and do not appear to be aware that they are themselves in the same condemnation. I must do Mr Converse the justice to say, that so far as his editorial articles are concerned, he is uniformly courteous and kind; but I do find much in his paper, that is indicative of a bad spirit among some of his correspondents."

[From the Southern Religious Telegraph.]

TRUE FREEDOM.

"He that lies under the power and vassalage of his lusts, and yet talks of Gospel-freedom, he is but like a poor condemned prisoner, that in his sleep dreams of being set at liberty, and of walking up and down wheresoever he pleaseth, whilst his legs are all the while locked fast in fetters and irons. To please ourselves with a notion of Gospel-liberty whilst we have not a Gospel-principle of *holiness* within us, to free us from the power of sin, is nothing else but to gild over our bonds and fetters, and to fancy ourselves to be in a golden cage. There is a straitness, slavery, and narrowness in sin—Sin crowds and crumples up our souls, which, if they were freely spread abroad, would be as wide and as large as the whole universe.

No man is truly free, but he that hath his will enlarged to the extent of God's own will, by loving whatsoever God loves and nothing else. Such a one doth not fondly hug this and that *particular* created good thing, and envassal himself unto it; but he loveth every thing, that is love, beginning at God, and descending down to all his creatures, according to his boundless love.

He inclaspeth the whole world in his outstretched arms; his soul is as wide as the whole universe, as big as yesterday, to-day and forever. Whosoever is once acquainted with this disposition of spirit, he never desires anything else, and he loves the *life* of *God* in himself dearer than his own life."

There are but few, it is believed, who would not yield their assent to the doctrine of this article, yet how unlike it are speculations of worldly minded men about the same thing! They look upon the purity and strictness of the Gospel as imposing an unwelcome restraint, instead of constituting as they do a law of perfect freedom.

The apprehension of evil, is worse than the evil itself! and the ills a man fears he shall suffer, he suffers in the very fear of them.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THE MISERY OF THE UNRIGHTEOUS AND THE IMPURE, AND THE HAPPINESS OF THE RIGHTEOUS AND THE HOLY.

Such is the title of a sermon which was preached in St John's Church, Glasgow, by the Rev. Dr Chalmers, on the 19th of July, 1834, from the text, *"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is holy, let him be holy still."* Rev. xxii. 11. This Sermon was put into my hands by a friend who brought it from Scotland. The views it affords of the nature and destiny of the human soul are in conformity with those constantly presented to us by Unitarian divines, and, as I think, with the word of God itself; but they differ, it appears to me from the common *orthodox* representation of the conditions, and the character of salvation by Christ. I rejoice to find the teachers of any school of theology unfolding the plan of God's government of rational and moral beings, and the prospects of such beings through all eternity, under natural and moral conditions—conditions not arbitrary, nor mysterious, nor partial, but worthy of a holy lawgiver, and directly fitted for the formation of virtuous character, the correction of evil natures, and the multiplication and manifestation of happiness through the whole duration of immortal existence. On account of the clearness of Dr Chalmers's exhibition of the moral nature of Heaven and Hell, and the necessary connection of both with preparation and actual fitness in those to whom either of those states thall be allotted in the eternal world, the following extracts from his discourse are offered to the readers of the Christian Register. The uniformity and eternity of moral causation, its connection with results in kind as immutable as any in physical nature, will not indeed be presented to them for the first time by the Scottish preacher; but this great principle illustrated by such a mind acquires that superadded power of authority which gives force to the conclusions of our unaided reason, or to the suggestions of previous instruction; and moreover it furnishes the comfortable assurance that the points of agreement among Christians, how much soever they may be distinguished from each other in minor differences are one in the important regards of *faith* and *hope*—God grant they may be one in charity!

Dr Chalmers presumes that the continuity of man's existence from the terrestrial to the invisible word is prolonged consciousness under all the influences of moral habit—affection, desire, and previous modes of enjoying, or of seeking enjoyment.

"The law," he says, "which connects our actings of boyhood and of youth with the character of manhood, is the identical law which connects our actings in time with our character in eternity. The way in which the moral discipline of youth prepares for the honors and enjoyments of a virtuous manhood, is the very way in which the moral and spiritual discipline of the whole life prepares for a virtuous and happy immortality; and on the other hand the succession of cause and effect from a profligate youth or dishonest manhood to a disgraced and worthless old age, is just the succession also of cause and effect between the misdeeds and depravities of our history on earth, and our endurance of worthlessness and wretchedness forever. The law of continuity between the different stages of life is also the law of continuity between the two worlds, which even the death that intervenes does not violate. Be he saint or sinner, man shall be followed with his own ways, so that when fixed in his own place and everlasting destiny, the one shall rejoice in eternity in the pure elements of goodness which here he loved and aspired after; the other, the helpless and degraded victim of those passions which lorded over him in life, shall be irrevocably doomed to the worst of all torments—the torments of his own accursed nature, the inexorable tyranny of evil."

Dr Chalmers in this discourse neither suppresses nor denies the use of that imagery drawn from material things by which our Savior used to represent the future hell and future heaven. "The fire and brimstone, and the lake of living agony, and the gnashing of teeth, and the wailing, the ceaseless wailings of distress and despair unutterable, by which the one is set before us in characters of terror and most revolting hideousness; of the splendor, the spaciousness, the music, the floods of melody, the rich and surpassing loveliness by which the other is set before us in characters of bliss and brightness imperishable, with all that can regale the delighted senses of an imperishable creature rejoicing forever in the presence and before the throne of God. We stop not to inquire, and far less to dispute, whether these descriptions in their plain meaning, and to the very letter are to be realized, but we hold that it would purge theology of many of its errors, and guide and enlighten the practical Christianity of many an honest inquirer, if the moral character of heaven and hell were more distinctly recognized, and held a more prominent place in the regards and contemplations of men. If it indeed be true, that the moral rather than the material be the main ingredient, whether of the coming torment, or the coming ecstacy, then the hell of the wicked may be said to be already begun, and the heaven of the virtuous may be said to be already begun in the heart of the good man. Each is ripening for his own everlasting doom, and, whether in the depravities of the one, or in the graces of the other, we see materials enough either for a worm that dieth not, or for the pleasures that are forevermore."

Then follows the question, "Will *spiritual elements* alone suffice to make up either the intense and intolerable wretchedness of a hell, or the intense beatitudes of a heaven?" The condition upon earth of the merely selfish man—the cold-hearted and alien misanthrope; the artful, deceitful intriguer; and the constantly craving, and never-satisfied voluptuary, are brought forward as illustrations of the natural and initiating hell in the heart. To all these "the fellowship of truth, honesty, and confidence" is utterly denied, and distaste, and disquiet, and conscious dishonor and degradation are awarded instead, for a purely moral chastisement. A community of such beings detached from all the virtuous, left to their own devices, and discords, and mutual violences, unrestrained by government, or common opinion, given up to their ungratified desires, and hatred, envy, and revenge would form "materials enough of a dire and dreadful pandemonium; and *apart from corporal suffering altogether*, would exhibit, in the full developement of character alone, enough for imparting all its corrosion to the worm that dieth not, enough for sustaining in all its fierceness the fire that is not quenched."

"We need not," proceeds the preacher, "dwell on this picture, though it brings out into bolder relief the all-important truth, that there is an inherent bitterness in sin; that, by the very constitution of our nature, moral evil is its own worst punishment; that the wicked on the other side of death but reap what they sowed in this, and that whether we look to the tortures of a distempered spirit, or to the countless ills of a distempered society, we may be very sure that to the character of its inmates—a character which they have fostered upon earth, and which now remains fixed on them in eternity—the main wretchedness of hell is owing."

If the proper elements of retributive punishment offer an appalling contemplation, that of the compensatory and righteous heaven is full of attraction and satisfaction. "We no more dispute," says Dr Chalmers, "the material accompaniments of heaven than of the place of condemnation, but still we must affirm of the happiness that reigns and holds unceasing jubilee there, that mainly and preeminently it is the happiness of virtue—that the joy of the eternal city is not so much a sensible, or tasteful, or even an intellectual, as it is a moral and spiritual joy—that it is a thing of mental, infinitely more than of corporal, gratification; and, to evince how much the former has power over the latter, we bid you reflect, that even in this world with all the defects of its materialism; in spite of all these we ask, Whether it would not hold nearly, if not universally true, that if all men were righteous, then all men would be happy? Just imagine for a moment, that honor, and integrity, and benevolence, were perfect and universal in the world; that each held the property, the rights, and reputation of his neighbor to be dear to him as his own; that the suspicions, and the jealousies and the heartburnings, whether of hostile violence, or envious competition, were altogether banished from human society; that the emotions at all times delightful, of good will on one side, were ever and anon calling the emotions no less delightful, of gratitude back again; that truth and tenderness held their secure abode in every family; and in stepping forth in the wider companionship of life, that each should confidently rejoice in every one he met with as a brother and a friend, we ask of you if this simple change—a change you will observe, in nothing else than the *morals* of humanity—though every feature of nature were to remain unaltered, yet in virtue of a process and revolution altogether moral, would not our millennium be begun, and a heaven on earth be realized? Now, let this contemplation be borne aloft, as it were to the upper sanctuary, where, we are told, 'there are the spirits of the just men made perfect;' where those who were once the righteous on earth—are righteous still. Let it be remembered that nothing is admitted there which worketh wickedness, or worketh a lie; and, that, therefore, with every virulence of evil, detached and dissevered from the mass, there is nought in heaven but the pure, the transparent element of goodness. Think of its unbounded love, its tried and unalterable faithfulness, its confiding sincerity; think of the expressive designation given it in the Bible: 'The land of uprightness.' Above all think of the revealed and invisible glory of the righteous God, who loveth righteousness, there sitting upon his throne in the midst of a rejoicing family, himself rejoicing over them because formed in his likeness; they love what he loves; they rejoice in what he rejoices in. There may be palms of triumph—I do not know; there may be crowns of unfading lustre; there may be pavements of emerald; there may be rivers of pleasure and groves of surpassing loveliness, and palaces of delight, and high arches in heaven, which ring with sweetest melody, but mainly and essentially it is a moral glory which is lighted up there; it is virtue which blooms and is the myrtle there; it is true goodness by which the spirits of the holy are regaled there; it is thus it forms the beatitude of eternity.—The righteous dying now, when they rise again shall be righteous still—have heaven already in their bosoms, and when they enter its portals, they carry the very being and substance of its blessedness along with them—the character which is the whole of heaven's worth—the character which is the very essence of heaven's enjoyments."

The elevation of this character, which is heaven itself, its superiority to worldly estimates of dignity, its inward purity, and distinctness from all adventitious qualities, or low virtues of expediency and mere calculation are thus described:

"We are aware of nothing more ruinous than the acquiescence of whole multitudes in a lame standard of qualification for heaven. The distinct aim is to be righteous now, that after death and resurrection we may be righteous still; to be holy now, that we may be holy still. But we hold it not enough that you are free from the dishonesties which would forfeit the mere respect and confidence of the world, or from the profligacies which even the world itself would oppose; for there is a certain amount of morality which is in demand on earth, but which is immeasurably short of the requisite portion for heaven. The holiness indispensable there is a universal and unspotted holiness, and withal a moral, spiritual holiness. It is this which distinguishes the morality of a regenerated and aspiring saint from the morality of a respectable citizen, who still is but a citizen of the world—who has his conversation not in heaven—who has neither his heart nor treasure there. The righteous of my text would recoil from the least act of unfaithfulness, from being unfaithful in the least, as being unfaithful in much. The holy in the text would shrink in sensitive aversion and alarm from the first ap-

proaches of evil, from the incipient contamination of the outward history. Both are diligent to be found of Christ without spot and blameless in the great day of account, glorifying the Lord with their souls and spirits, as well as with their bodies, aspiring after those graces which, unseen by every earthly eye, belong to the hidden man of the heart, and, in the sight of Heaven are of great price, and so proceeding onward from strength to strength in this lofty path of obedience, till they appear perfect before God himself."

The conclusion of the sermon insists further that the "business and work of Christianity" is strictly practical. "The purpose of Christ's death is only to stimulate our obedience. He gave himself for us to redeem us from all iniquity, to 'purify unto himself a people zealous of good works.' The object of his promise is not to lull our indolence, but to rouse us to activity. 'Having received this promise, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

I have thus abstracted the leading features of an eloquent and rational sermon from an eminent divine denominated orthodox. His counsel for the formation of Christian character, and the attainment of the divine favor and the final heaven is "to resist the temptations which vitiate and debase, and make all the graces and moralities, which enter into the composition of perfect virtue, the objects of our most strenuous exertions." To do this he directs constant application for the spirit which is promised to help us, and under a deep sense of infirmity, to strive mightily—according to his grace which worketh in us mightily. Who can refuse to call such a man—teacher, guide, and friend? Who dissents from this doctrine, and rejects it in his heart? None who receives the gospel in truth, and loves the Lord Jesus in sincerity.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 5.

TIME OF THE RESURRECTION.

God redeems the soul from the power of death. This is the grand truth of revelation. The dust returns to the earth, as it was; and the spirit returns to God who gave it. Jesus Christ has abolished death: he has brought life and immortality to light by the gospel. This corruptible must put on incorruption, and this mortal must put on immortality. "I saw the dead, small and great, stand before God."

This, I repeat, is the grand truth of revelation. We must all appear before the judgment seat of Christ. Believing the Bible, we cherish the delightful persuasion of an undying existence, when death is swallowed up in victory. But it is natural to inquire with the Psalmist: *When* shall we come, and appear before God? *When* are we to be summoned to that august presence? At what precise time will the glorious round of eternity commence? Immediately after death? or at some remote period?

Respecting this inquiry, there prevails a threefold diversity of sentiment. The arguments in favor of these three opinions I shall not minutely examine: I will simply mention what they are, and with a few remarks leave them to the reader's judgment and investigation.

The materialist, esteeming the soul a mere quality and inseparable from the body, imagines that both the body and this vital principle will remain insensible until a general resurrection. This is the first and least common opinion.

The believer in what is called the intermediate state of consciouness, conceives the soul to be immaterial, that at death it will leave the body, and, if worthy, go where it will catch some unknown glimpses of heaven, some faint glimmerings of immortal life, but will not receive a full communication of glory, until reunited with its raised and spiritual body. This is the second opinion.

The advocate of the third sentiment regards the *sleep* or *night* of the soul, as unsupported by revelation:—such an idea he considers as a mere waking dream. The intermediate state, or *twilight* of the soul, he considers as no less a dream, and by consequence as equally unsupported by revelation. What then does he conceive to be revelation and reality? He cherishes and defends this persuasion; that to every human being, the day of death is the day of resurrection and judgment: that the soul, divested of its tabernacle of clay, is reclothed with a spiritual body, and enters that part of the universe appointed by the all-wise Disposer. In the spirit of revealed truth, mankind who are mortal in life, become immortal in death.

With regard to the first opinion, Bishop Warburton makes the following remark. The reasoning is good, though his language is extremely characteristic of the author's decisive tone. "But their sleep of the soul," he observes, "is mere cant; and this brings me to the last consideration, the sense and consistency of so ridiculous a notion. They go upon the Sadducean principle, that the soul is a quality of body, not a substance of itself, and so dies with its substratum. Now sleep is a modification of existence, not of non-existence; so that the sleep of a *substance* hath a meaning; the sleep of a *quality* is nonsense. And if ever this soul of theirs reexerts its faculties, it must be by means of a *reproduction*, not by a mere *awaking*; and they may as well talk of the *sleep* of a mushroom turned again into the dunghill from which it arose, and from which not the same, but another mushroom shall in time arise. In a word, neither unbelievers nor believers will allow [the advocates of this doctrine] that a new-existing soul, which is only a quality resulting from a glorified body, can be identically the same with an annihilated soul, which had resulted from an earthly body."

This first opinion, the doctrine of the insensibility or sleep of the soul, impresses the mind with gloom. Death is called the king of terrors; and not without propriety, as it reduces to dust the exquisite structure of the human frame, dissolves the endearing connexions of social life, and deprives us of every delight which this world can bestow,—of every delight to which our senses have been accustomed. But should it proceed farther; should it divest us of conscious existence, "it were indeed a dreadful thing to die."

But conceive souls to be thus situated: What valuable purpose can they accomplish? They can be of no use to themselves; of none to others; they are of less advantage in the universe, than the meanest particles of matter in the system of nature. Is there no room, no employment for them in some different region, that they must remain myriads of years as if they were not?

Suppose an immediate entrance into eternal happiness at death: Suppose a million years' insensibility to intervene between death and happiness. Compare the two together, and declare which you would choose as most delightful. Imagine two men persecuted for righteousness' sake; imagine them under sentence of death for their religion. The one expects an immediate admittance into the heavenly world; the other looks forward into a state of joyless inactivity, and expects heaven only after the lapse of ages.

It is not difficult to conceive which will die with the greatest composure. The doctrine of uninterrupted consciousness, therefore, is most favorable to virtue and religion.

But such reasonings are of no avail, if the tide of revelation makes against them. *Thus saith Jehovah*, is decisive. To the law and to the testimony: if they speak not according to his word, there is neither light nor conviction in them. I hope therefore, in my next number, to examine a few passages of the New Testament on this topic.*

* Many of the sentiments and expressions, contained in this brief developement of the state of the soul after death, are derived from an article in a European publication; but not having immediately access to the volume, I deem it sufficient to make this general acknowledgement.

FOR THE CHRISTIAN REGISTER.

ROMANISM.

Mr Editor,—I was much pleased by reading in the Register of the 7th inst. the observations of Eumenes, [from the Christian Watchman] on the subject of Romanism. Such calm discussions are proper and highly expedient at this time, when a great effort is making to excite hostility against it, from its supposed tendency to produce arbitrary power among us.

This tendency in civil government I wish to consider, as I think that the fears of many well meaning and pious persons are unfounded.—With respect to arbitrary power and tyrannical proceedings against opponents, what dominant sect is free from the charge? The Church of England under Bishop Laud, the Presbyterians of England under the Commonwealth, and even the conduct of our Fathers towards the Quakers, show how religious power may be abused, when strengthened by a union with the civil power, and exercised even conscientiously.

At the time of the fall of the Roman Empire, the Roman Catholic religion was professed throughout Italy, then the most civilized portion of the globe; but it did not prevent that fair country from being divided into several independent republics,—Florence, Genoa, Venice, Pisa and others, which continued under republican rule for many centuries. They did not lose their liberties by assumptions of power on the part of the Church; but the exorbitant wealth of some of their citizens induced the minor princes of Germany, and even the kings of France, to ask their daughters in marriage; this produced a foreign civil influence and despotic forms of government. The Catholic Cantons of Switzerland have also retained the Republican form of government for centuries. In the new world the whole of the Spanish continent of America, has within a few years, thrown off monarchical rule, and the people are now settling down into Republics; and on our own continent, the State of Maryland exhibits a democratic government, and its leading influential men, the Carrolls, Howards, Brents, and many others, are sterner republicans than many among us.

I am no favorer of Catholic doctrines or forms, but a slight acquaintance with history informs me that it is the oldest Church in existence.—At first simple, as it originated from the early followers of Christ, it soon received additions to its forms, to render it more acceptable to the various Heathen nations whom they wished to draw within its pale, and afterwards to add to the splendor of its worship. Devout but metaphysical doctors added to its dogmas, and ambitious Popes and Bishops assumed extraordinary powers, until at the end of 15 centuries its abuses were so flagrant, as to occasion the great schism, as the Catholics term it, or the Reformation, in the language of Protestants: since that time great reforms have been made even in that church, and the temporal power of the Pope over other nations is annihilated.

As the Roman and Greek churches, which are essentially the same, include three quarters of the Christian world, and number one hundred and seventy millions of followers, it is painful to read in one of the late numbers of the Christian Watchman, "that the Roman Catholic religion is utterly subversive of the Gospel of Christ:" here is an assertion more damnatory than any ever fulminated from the inquisition. What shall we believe to be the fate of the millions upon millions of Catholics who have lived and died in this faith for sixteen hundred years? I hope the most rigid Calvinist does not doom them all to endless perdition.

All the Reformed Catholics have laid aside, in greater or less degrees, the ceremonials of Romish worship: Holy water, candles lighted at noon-day, incense, paintings and variety of change of vestments; they have in like manner discarded some of their practices and tenets; the adoration of the Virgin, addresses to Saints, reverence of Relics, the doctrines of Purgatory and Transubstantiation. These are human additions, yet almost every Protestant church retains some things which originated in, and are handed down from the Romish church. The claims of Episcopacy to a regular descent of spiritual powers in its Bishops and clergy must have come from Catholic Popes, however profligate and ambitious they may have been. Episcopalians and high Calvinists unite in believing the doctrines of Original sin and of the Trinity, from St. Augustine and the Athanasian and Nicene creeds. Even the efficacy of Penance is admitted by the observance of forty days of Lent by one church, and by the annual fast of every sect in New England. The spirit of Missions is eminently Catholic; the whole Christian world, beyond the bounds of Italy, has been christianized by their missionaries, and the attempt now making to establish their church in this country is only the effect of the same spirit, which excites us to send Missionaries abroad to the East Indies, to the Isles of the sea, and even into Palestine. The money spent by the Roman Propaganda, another name for a missionary society, is not more a foreign interference with us, than the funds of our missionary societies are with the countries I have named; or the foundation of a College in Ohio, this college being founded for the express purpose of educating young men for the Episcopal church, and endowed by the British noblemen whose names it bears—*Kenyon* college, in the township of *Gambier*.

Since then our churches have so much in common with the Catholics, let us not violently declaim against their church as "utterly subversive of the Gospel of Christ," but by excluding more and more of what in our faith and practice is extraneous to that Gospel, give them an example of what a simpler and purer faith may effect on the life and conduct.

I presume that our Calvinistic friends are all believers in a general and even a special Providence. They must then acknowledge that God has permitted the variety of Christian sects for wise purposes, and that they must continue as long as men are free agents, and exercise, without miraculous restraint, their powers of reasoning and reflection. Every sect has added to its belief and worship some superfluous appendages; but these do not detract from the purity and excellence of the fundamentals in which they all agree; and we may induge the hope, that as knowledge and charity will abound more and more, every sect will be more refined, and view others with more indulgence.

No person who has visited Italy can expect that, without a miracle, any important reformation of the Catholic church can originate there. Each city is under the guardianship of its tutelary saint, whose shrine and relics are resorted to, with devout admiration by the mass of the common people, while the higher orders are gratified by the view of the numerous splendid and improving churches. These are embellished with gilding and the richest marbles, and the most refined efforts of architecture, painting and sculpture; so that the fine arts are made to enforce the peculiar religious impressions of their faith. Scarcely is there a spot in that fine country that is not sanctified in the mind of the people, as connected with some pious legend, and the crosses on the highway keep a certain set of associations always in activity. Besides all this, no other sect is suffered among them; they see no effects of any other mode of religion except in the conduct of gay and generally thoughtless travellers, who appear to them destitute of all religion, and who appear to take pleasure in deriding all that they see.

May we not expect that the body of Catholics in this country will gradually rid themselves of what is superfluous in their worship and belief, when they are removed from the foreign associations which we have mentioned, where they mix with good men of every faith, and on equal terms of political rights, all equally protected by the civil power, but no one having any controlling influence. Cannot we imagine that it is the order of Divine Providence, that our country may be the destined means of reflecting back, on Europe and South America, a more pure and liberal system of Catholicism, as it is now influencing foreign nations by our example of improvement in civil government. Such events cannot take place suddenly, it will require a length of time to change or improve systems which have been established many centuries. Perhaps a uniformity of faith will never be permitted to prevail on this earth, and we must wait until we join the Church on high, for a thorough understanding of religion in its true principles, when as the illustrious Priestley expresses himself, "we have no doubt, but that not only innumerable zealous papists, but even some Popes themselves, and since the time of the Reformation, will sit down with Luther, with Calvin and with Socinus, in the kingdom of our Lord and Savior Jesus Christ."

Conciliator.

CHRISTIAN REGISTER.

BOSTON, APRIL 4, 1835.

SEIZURE OF SLAVES IN BERMUDA.

We will not say that we should be proud of our country, but we should bless God for its condition, if we could say not only that every fellow being so soon as he sets his foot on American ground is free, but that he could find none but freemen in the land. We are led to this reflection by having seen, recently, an account of the seizure and release of a body of American slaves, by the civil authorities of Bermuda where British law rules. A similar act, a year or two since, caused great excitement in the Southern States. If any wonder how a cargo of slaves can be found in Bermuda, an explanation is afforded by the following account from the "Journal of Commerce."

A brisk trade in human flesh is carried on by sea, between the Northernmost slave holding States and the Southernmost, slave-labor being in much greater demand, and the price of slaves much higher in the latter than in the former. The principal mart for the collection and shipment of these slaves is the District of Columbia; the government of which is vested exclusively in Congress. One of the last cargoes shipped from that District, consisting of 78 individuals, was taken on board the brig Enterprise, of this port, Elliot Smith, master, bound to Charleston. But either on account of the Jonah on board, or for some other reason, the brig would not go to Charleston, and after being tossed about by winds and waves a sufficient length of time, put into Bermuda, about the 20th ult. in distress. It immediately became known to the inhabitants that there were slaves on board, and accordingly, on the following day, at the instance of the "Friendly Society" of colored people of Bermuda, a writ of *Habeas Corpus* was served upon all the slaves, commanding them to be brought before the Chief Justice and answer for themselves whether they would proceed with the vessel to her destined port and continue slaves, or remain at Bermuda and be free.

The slaves were all brought into Court. There were among them children without parents or connections, and women with infants at the breast. They were severally asked by the "Chief Justice," whether "they wished to remain and be free persons, or continue their voyage to the vessel's destined port and remain slaves." All except "a woman and five children, by name Ridgly," preferred to remain and become free. "It would be difficult to describe," says the Bermuda Gazette, "the sort of joy and wonderment depicted on the countenance [of the first person interrogated by the judge] when he unhesitatingly declared he would rather remain and be a free man." "When the poor little boys, some of whom were barely six years old, were kindly spoken to by the Attorney-General, and said they had no relation whatever with them, it was a most interesting and at the same time melancholy scene."

A contribution, it appears by the account, was made at the court room, which was crowded, for the immediate relief of these freed persons, and about seventy dollars was collected, and shelter and protection were immediately provided. One other gratifying fact, we cannot forbear noticing. "Those persons who had a short time since been owners of slaves spoke with disgust and utter detestation of the slavery system, and decried it quite as much as any Anti-Slavery Society in the Mother Country could have wished; so thorough a change has taken place of late years in the minds of the people of this Colony."

The vessel from which these slaves were rescued was the brig Enterprise, which has arrived at Charleston S. C. with the woman and five children spoken of, who did not accept the offer of freedom. It is said that the number of slaves taken from the brig and set at liberty is seventy two."

In addition to the internal traffic in slaves in the United States, it is said that the foreign slave trade is carried on extensively; that numerous slave vessels have been seen on the African coast not annoyed or watched by any cruisers or armed ships. The New York Journal of Commerce affirms that a vessel has recently sailed from that city the destination of which cannot be doubted. "Whatever" it is said "may be the legal evidence on the subject, no one who has seen the construction of the vessel and her manner of fitting out (with iron gratings over her hatch-ways &c.) can have the least doubt that she is a slaver. She has on board two captains,—one a Portuguese the other an American." Are the solemn laws of Christian nations to be always thus defied? Will individual cupidity, and contrivances for the compassing of personal and selfish ends, always triumph over legal enactments founded in principles of common humanity?

RIOTS.

We gave an account last week of a riotous assault made by a band of Irish Catholics upon an assembly in New York, met for the discussion of a subject which caused offence to the former. The account was not sufficiently circumstantial to give a distinct notion whether the assault was premeditated, or whether it was occasioned by any offence taken by what occurred in debate within the hall. However this may be, there has been a denial on the part of the friends of the aggressors, of some of the facts which were first stated by those who were the subjects of the assault. But it cannot be concealed that there has been for some time past a prevalent mob spirit. We hold one and the same language for all interference with the laws, and it is the duty of all good men to frown upon attempts among individuals or combinations of persons to take the laws into their own hands.

We have been led to this subject again by the following paragraph, which seems to us to turn a serious matter too much into a matter of indifference or jest.

On Tuesday last (*St Patrick's Day*) a desperate affray took place between some of the inhabitants of West Troy, New York, and the Irish population of East Troy, in consequence of the former having chosen to suspend an effigy to the branch of a tree, at which the national feelings of the latter took umbrage. Not contented with forcing the West Trojans to cut down the tree also. While they were in the act of laying the axe to the root of the tree the Trojans rallied, and rushed to the rescue, but were valorously repelled with many broken heads. Determined, however, to gain the day, they mustered a strong reinforcement, and finally succeeded in overpowering the Irishmen, and chasing them to Gibbonsville, doing much execution upon them in their flight. Two cartloads of the rioters were brought into town on Tuesday evening, who, after being confined all night, and receiving a wholesome rebuke were discharged yesterday morning.—*Albany D. Adv.*

Our own citizens well know that the laws are sufficient for the redress of injuries and the remedy of evils. At least they are sufficient for this purpose so long as public opinion and the general love of order shall sustain them. If depravity becomes so prevalent that good laws cannot be enacted and executed, then farewell to republican institutions. They cannot exist—certainly not in a condition worth possessing. If we cannot hold lectures and debates upon great political, moral and religious subjects without the incursion of ruffians, the time may come when even the pulpit and halls of justice will be insecure.

PEACE.

We copy the following just tribute to the General Agent of the American Peace Society and to the cause in which he is engaged from the Essex [Haverhill] Gazette. We are confident it will gratify our readers, believing them to be true friends of peace.

On Tuesday evening last, Mr Ladd of Maine delivered an address before a numerous audience in this town upon the subject of peace. This veteran and eloquent philanthropist deserves well of the *world*. His views are not limited to his own town or state or country.—Like a true disciple of his master, his field is the *world*. In comparison with his efforts, the struggles even of our greatest politicians appear diminutive. Compare his operations through future ages with the transitory fame of the warrior, and the contrast between selfishness and beneficence, between tinsel and gold is obvious. Compare him again with thousands of ministers of the gospel, and how much more truly has he respected the spirit of christianity than they! A *polemic* divine is an absurdity, a contradiction of terms, and yet nearly all our divines are polemics, though there may be a doubt whether polemics are *divines*. Dormant as the church has been upon the subject of peace, yet still to the church only, can we look for aid to promote the pacific and anti-worldly spirit of the gospel. Mr Ladd therefore has taken the right course in endeavoring to wake up the church. We hope the professed followers of our Savior of every denomination will lay aside their bickerings amongst themselves, and show themselves to be in truth and in sincerity the friends even of their enemies. To Mr Ladd we tender our grateful acknowledgments, and wherever he goes on his blessed errand, may peace go with him. We commend his cause and himself to the humane and philanthropic in the full belief that he will convince them that they have yet much to do in relation to the great subject of peace.

SUNDAY SCHOOLS.

We have received the following from a correspondent in the country, who from his experience in and devotion to Sunday Schools is entitled to a listening ear. It has particular reference to those schools in the country which are suspended in the winter months; but it contains hints which are important to all the friends, patrons, and teachers of Sunday schools.

FOR THE CHRISTIAN REGISTER.

As the time for reorganizing Sunday schools for the season approaches, I would suggest whether measures should not be taken without delay for obtaining by personal application the names of all the children who may be willing to join the school, and to see that all are furnished in season with clothing &c. that they may have no reasonable excuse for absenting themselves from the school. It is customary in many places for a committee of ladies to attend on this service, and to take with them such articles of clothing as may be required to supply the wants of the destitute. The result, so far as I have been informed, has been encouraging; and I cannot doubt, if this service should be faithfully performed, nearly all the children in our parishes would be brought under the propitious influences of Sunday school instruction.

Teachers too should be reminded of the importance of girding themselves with new alacrity for the work to which they will soon be called. Let them not be satisfied to do as well as in former years. They can do much more and much better, and this they should resolve that with God's blessing they will do. Let them consider well what is or should be the great object of Sunday schools—that it is nothing else than the awakening of the religious sentiment in the young mind and building up the kingdom of God in the soul. Will it not be pertinent for the teacher to inquire whether he is qualified for the office he has assumed—whether the religious sentiment has been awaked in his own bosom—and whether he has himself been taught what he undertakes to teach others? I would say nothing to discourage any who, while deeply sensible of their deficiencies, are willing to do what they can. A willing mind will overcome many obstacles and atone for many defects. But of this one thing I am fully persuaded, that no one should engage in the duties of the Sunday School teacher, who is a stranger to the religious sentiment and who does not feel his religious responsibleness.—Let the teacher's heart be filled with knowledge and zeal—and out of the fulness of the heart the mouth will speak with eloquence and power.

Some candidates for the office of Sunday school teachers may be at a loss to decide whether they ought to offer their services. They may be aided, I think, in coming to a right decision on this point, by simply asking themselves this question: Is it my sincere desire and purpose to lead the children that may be committed to my care to the Savior, and to make them christians? Whoever can answer this question in the affirmative, has nothing to fear from making the attempt. When the invitation is given for all who are disposed, to meet for the purpose of organizing, or recommencing a Sunday school, let him not hesitate to come, for he may be assured that his services will be acceptable, and he may hope, with such a disposition, to become an able, efficient teacher. N. H.

RELIGIOUS RETIREMENT.

We thank our correspondent not only for his just remarks upon the subject of the following communication, but also for references to books as aids to reflection, a kind of information often much wanted and not easily found.

Mr Editor,—The duty of religious retirement is one of deep importance, and yet is much neglected. The worldly man is so much occupied with the business of the world,—so many cares are pressing upon him day after day, that no moment is left, which he thinks he can devote to self-examination, and religious meditation. Even the professing Christian, in these days of benevolent action, finds himself so much occupied, in the discharge of the various duties which are laid upon him, that little leisure remains which he can apparently occupy in the contemplation of the most momentous of all subjects,—the state of his own heart, and its preparation for the eternal world. Religious retirement nevertheless is as necessary to the Christian, for the revival of first principles, and the discovery of the progress which has been made in the christian course, as a recurrence to the compass and the chart is for the mariner after a season of strong and adverse winds. To secure this season, therefore, is an object which should engross much of our thoughts.—To the individual who would make progress in the Christian life, it should be an indispensable rule that some fixed and definite period should be set apart for the purpose. The intervals should not be far between,—and so arranged, that the ordinary occupations of the world should, under no circumstances, be permitted to interrupt or defeat the purpose. The world and all its cares should be shut out from the mind; the unhallowed thoughts and imaginations should find no place in this sanctuary of retirement; and all the better feelings and influences should be called up so that they may act upon us and lead us to a strict survey of our individual condition as candidates for immortality, and so that all discovered defects may lead to such prayers and resolutions as our situation may demand. Helps for the purpose should always be within our reach. The Holy Word in a convenient form, must always lie near to our eye and heart. Other books of a kind, kindred to the object, should be near at hand. Ware, on the Formation of a religious character, may be one of them. Abbott's Young Christian, and the Corner Stone may be used also to advantage.—There are two others which have been recently published by a Lady of this city, that are well adapted to assist on such occasions in the right direction of our meditations. These are "Pious Thoughts" and "Reflections in Retirement;" the latter of which has not been noticed so much as it deserves. It is full of subjects for reflection; a feeling of deep and natural piety runs through its few but diversified pages; and the hymns at the conclusion, which are more than a dozen in number, are among the best in the language. The subject of religious reflection requires to be urged upon the attention of all, especially at a period when the pursuit of wealth is absorbing so much of the energies of the whole mass of the community. Scepticism has no ally more formidable to the Christian character, or the Christian's hope, than the ardor which is now manifested by so many in the gain of wealth and the love of the world. Let the means and the associations be multiplied by which it may be directed and controlled so as to result in the best good of our country and race!

Amicus.

THE WESTERN EXAMINER.

We fully accord with the views expressed in the following communication concerning the importance of the religious journal projected in the West, and hope that the word of exhortation will have its due influence on our brethren in the faith.

Mr Editor,—I noticed in your paper the prospectus of a new periodical publication of a literary and religious character about to be issued in Cincinnati, Ohio—under the care of Messrs Peabody, Clarke, Patterson and Elliot. I do sincerely hope that this publication will meet with warm and hearty encouragement in this region. To secure this, it might perhaps be sufficient to remind the community of the high literary character and the ardent religious zeal of the young men who have undertaken the work—to say that there may be expected in the work something which will gratify taste, improve the mind and warm the heart. But I prefer to put the claims of this work to encouragement on entirely different grounds. Because there are many among us who will admit the truth and the force of all that we can say on these points—and who will still withhold their names on the ground that we are flooded with valuable periodical publications. To all such I would present the claims of this work in a different form. I would say, we have all heard of the wants of the West—of the extensive field there is for the spread of rational views of Christian truth. We have heard of the prevalence of infidelity there, through the want, as some have supposed, of a more rational faith than is now presented to them. And we have professed to feel for and sympathize with our brethren there. The question has often been asked, can we not do something for the advancement of our cause in the West. By the publication of this work, a way will be opened in which we may do something. Here are men fixed in that region—acquainted with its real wants, prevailing tastes and habits and prejudices. If a missionary from this quarter can do good—these men can do tenfold more good. They will know what subjects to take up—and in what manner to treat them. They have proposed a plan which they think well adapted to the spread of the truth—and the advancement of piety. They ask our aid. And we should understand that they are not influenced by selfish motives in doing this. These young men only ask that the expense of publication may be met and they are willing to devote to this work their own labor. I appeal then in behalf of the Western Examiner to every friend of truth—to every servant of Jesus—to every well wisher to the spread of our views—to every friend of the West. What matters it that you may not be able to read the work? are you governed only by selfish considerations? Will you not lend your aid to the support of a work which, if not read by yourself, will be read with interest and profit by many who are not blessed with your high literary and religious privileges? Will you not aid in sending forth the silent and unobtrusive missionary of what you regard as the truth through the vast regions of the West? It may be a missionary without noise and parade, but a missionary which may do what no living missionary can do. It may speak in many different and widely separated places at one and the same time. I do then urgently invite those who are interested in the spread of our views of divine truth in the West to leave their names as subscribers to the Western Examiner at the book store of James Munroe and Co. 134 Washington Street or with the Gen. Sec. of the A. U. A. I do sincerely hope that these young men who in the fervor of their zeal have planned a noble work, and are ready to devote themselves to the arduous task of conducting it, will not be met with cold and chilling neglect, but will be cheered onward in their course by the liberal patronage of their friends in the East.

J. W.

LITERARY AND CATHOLIC SENTINEL.

The Editor of this journal, conscious of his public sins, exonerates Bishop Fenwick and his clergy from being in any way privy to them.—We here quote his own words:

We have again to declare, what justice and truth require, most solemnly and emphatically, that neither Bishop Fenwick, nor any of his clergy, exercises any control or censorship over the editorial conduct of this journal. We, individually, are solely and exclusively responsible for the tone and tenor of all its editorial sins.

We are glad to find that only one member of this community is accountable for the virulence and vulgar scurrility in which the Sentinel abounds. Whether the Editor, as one of the Catholic Communion, is obliged to confess his sins against the public, to the priesthood, we know not. If obliged thus to confess, will that wipe out the stains of guilt? Will alternate pollution, confession and pardon be allowed without end?

We took a passing notice of the Sentinel soon after its first appearance, and declared ourselves utterly at a loss to conjecture for *what* class of readers the Editor was beating his brains and penning his paragraphs. From that time to this it is manifest that he has not written for men of taste, of literary or moral taste. We concluded that he wrote merely to please himself. We are confirmed in this opinion, and cannot believe that he imparts any more pleasure by the nauseous stuff which he weekly offers the public, than by his constant distortions of English phraseology and rhetorical decorations.

We undertake not to determine whether his editorial assaults upon individuals or public bodies are or are not libellous; but unless they deserve as little notice as his folly and foppish pedantry, we shall at some time find out whether his presumption is to be tolerated to its full extent.

If the respectable Catholics of this city wish to avoid the disgrace of acknowledging such an advocate as the Editor of the Sentinel,—of upholding a defender (by strong implication at least) of intemperance and duelling, they will spare no pains to silence him. But if they choose to acknowledge his journal to be a *Catholic* Sentinel, we, with the freedom of *Protestants*, protest against it as a Literary Sentinel. We know this is a tender point with the Editor; that he boasts himself as being an infallible

grammarian, and at the next turn most unmercifully "breaks Priscian's head;" that he claims to be one of a few writers among us of classical English, while at the same time, if he ever falls into a natural, pure and idiomatic style, it is by mere accident.

NEW PAPERS.

We have received the first two numbers of a paper entitled "Herald of Freedom," published at Concord, N. H., and edited by Joseph Horace Kimball. It is to be the "advocate of the principles of Emancipation immediate, thorough, at home."

The PROSPECTUS has been issued of a new paper intended to be published at Salem. "It is to be called The Lighthouse, to be printed at the Salem Gazette Office, and edited by an association of Gentlemen. "It will advocate Christian Truth and Liberty"—and "will aim to protect individual christians against all sectarian or ecclesiastical combinations." It is to be published weekly, on a half sheet, at $1 25 per annum, payable in advance.

NEW PUBLICATIONS.

Sermons by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth, N. H., published by a Committee of the Parish. With a Memoir of the Author, by Henry Ware, Jr. Professor of Pulpit Eloquence and the Pastoral Care in Harvard University. Portsmouth: J. W. Foster, & J. F. Shores. Boston: Russell, Odiorne & Metcalf. 1835.

The Memoir of Dr Parker is, on many accounts, more interesting than that of most ministers of the Gospel. He was placed in circumstances which gave full scope to that energy of character with which he was largely endowed. The parish over which he was placed was reduced to a small number before he was ordained. It had been destitute of a minister for three years; the place of worship was large far beyond what was necessary for the number of the audience, and it was remote from the dwellings of most of the parishioners. But he lived to see the worshippers increase to an overflowing congregation; and to enter a new and elegant temple, erected by a willing people in uninterrupted harmony, and, when completed, filled with those who came up to it to keep holy time.

All this was comforting and cheering; for he had gathered around the altar at which he served those who came from their own free choice and preference. But though he came home to the business and bosoms of his own people, and was in all congregations where he preached gladly received, he was, after a while excluded from fellowship with the congregational ministers of Portsmouth and vicinity, and thus cut off from that kind of aid and encouragement in the labors of his calling which is so cheering and sustaining when it is mutually enjoyed. For the evidence of the independence mingled with christian humility which he manifested, when thus deserted by his brethren, we refer to his life; for the evidence how far he was from deserving to be shunned, or excluded from the pulpit of any Christian Minister, we refer to his Sermons.

Of his Sermons we must speak as cursorily as we have of his ministerial life. It is no uncommon thing for the *posthumous Sermons of clergymen* who have been extolled as preachers, to disappoint expectation. So far as we have learned it is far otherwise with the Sermons of the late Dr Parker. It was not our happiness to hear him often; but though we never heard him with indifference, and knew well that those who heard him most constantly, appreciated him most highly as a preacher; yet our expectations are much more than answered. We should be at a loss to refer a religious and thinking man to a volume of Sermons from which he could derive more spiritual nutriment, contributing to growth in grace, to advancement in the Christian life. The ethical Sermons (so to speak) while they proceed manifestly from a philosophical mind, led by streams which flow from the gospel fount, are apparently without effort, always without the forms and signs of elaborate reasoning. These are practical throughout.

The sermons that belong to the classes which may be denominated evangelical and doctrinal are eminently practical. And not to be more particular in assigning a character to this volume of Sermons, we should say that they give evidence throughout of a devout heart united with a sound mind; of an origin from one who had lived and acted among men, and knew mankind, from one who had made the knowledge he derived out of books and converse with the world, —his own—as it were a part of himself—the most valuable of all knowledge.

ECCLESIASTICAL.

BISHOP OF SOUTHWESTERN DIOCESE.—At a Convention of the Episcopal Church, from the States of Mississippi, Louisiana and Alabama, Rev. Francis Hawks, D. D. Rector of St. Thomas Church, New York, has been chosen Bishop of the three States, composing a Southwestern Diocese. It is expected Dr H. will make New Orleans his future residence.

Bishop White, of Philadelphia, completed the *eighty-eighth* year of his age on the 17th inst. The Alexandria Gazette says:—"Notwithstanding his advanced age, the Bishop preaches regularly once every Sunday; discharges sedulously all the duties of his office; writes with the accumulated learning of nearly a century, and with ability unimpaired by years; and takes an active part in all the benevolent institutions of the day."

[From the Lutheran Observer.]

HISTORY OF THE EV. LUTHERAN CHURCH IN NORTH AMERICA.

Previous to the year 1748, the Lutheran church was continually overflowed with the numerous German emigrants who came to this country every year. The small number of ministers who had been regularly called and set apart to the work in this country was entirely insufficient to supply the spiritual wants of so fast increasing population. In reading "the Pennsylvania accounts" of the labors and toils of the first preachers in this country, we find them to have been extraordinary indeed. And among all these laborers in this vineyard of the Lord, none appears to have been more active and abundant in sufferings, and toils, and patience, than Pastor H. M. Muehlenberg *the father of the American Lutheran Church.*

Father Muehlenberg had about this time paid several visits to the people of Lancaster and York; and his sermons and other ministerial labors excited quite a new spirit among them. With tears they bewailed their destitute and almost lost condition, and desired that the word and ordinances of God might be regularly administered among them. And accordingly about the middle of May 1748 the Rev. Messrs Handschuh and Schaum left Philadelphia; the former to take charge of the congregation in Lancaster, and the latter of the one in York. After arriving safely at these their stations, they commenced and prosecuted their ministerial labors with much zeal and earnestness.

It was soon afterwards, (viz August 14th 1748,) that the first Lutheran Synod ever held in America, convened in Philadelphia. The ministers who attended it, were Rev. Muehlenberg and Brunnholtz, Provost Saudin of the Swedish church, Pastors Hartwick, Handschuh of Lancaster, and J. N. Kuitz, with their several lay-delegates. Rev. Schaum of York was absent, inasmuch as he did not receive timely notice of the meeting of the Synod. On this occasion the German Lutheran St. Michael's church of Philadelphia was consecrated, and Rev. J. N. Kurtz solemnly ordained to the holy office of the ministry.

During this year the congregation in Reading made application to the Ministerium for a preacher: and accordingly Rev. John A. Weygand was sent in the fall to preach for them, and instruct their youth, until it might be ascertained whether a congregation could be formed and a regular minister stationed among them.

In the year 1749 there was a Conference held in Lancaster, at which five ministers were present; viz. Rev. Muehlenberg, Brunnholtz, Handschuh, Kurtz, and Schaum, with the lay delegates of their congregations.

On the 12th of May 1751 there was another Conference held in Philadelphia, at which were present Rev. Messrs Muehlenberg, Brunnholtz, Handschuh, Hartwick, Kurtz, Weygand, and Schrenck. It is said that during time of preaching on this occasion the church was always crowded to overflowing.

On the 12th of December of this year two additional laborers for the American vineyard arrived in Philadelphia from Europe, viz. Rev. Heinzelman and H. Schulze. The former of these gentlemen became the Assistant of Rev. Brunnholtz in Philadelphia, and the latter an Assistant of Pastor Muehlenberg, who at this time also preached every two weeks in New-Goschenhoppen.

There was a small congregation in New York, consisting chiefly of emigrants from the Netherlands, and being destitute and greatly scattered, they made application to Pastor Muehlenberg that *he* should visit, collect and organize them. He accordingly traveled to New York, and labored among them with great zeal and energy from the 18th of May until the 26th of August 1751. During the next year the Rev. Weygand labored for a short time among this people, and forwarded the work of the Lord considerably among them.

The number of Lutherans and their descendants in America had at this time already increased to something like 60,000; and we may easily imagine how poorly such a small number of ministers could supply their spiritual wants. The number of congregations had increased to something like 50, and though our ministers served them with the greatest faithfulness and zeal, still their number was too small.

The toils and labors of these servants of the Lord, up to the year 1752, were unusually blessed by the Divine Master.

[From the Correspondence of the New York Observer.]

WALES.

The "CYMANFA"—Are great religious assemblies, or convocations, held for several days continuously in different parts of the Principality, in the summer season. On account of the great numbers who assemble, they being from 10,000 to 20,000, they are obliged of necessity to hold their meetings out of doors. They are, I suppose, not unlike the Camp-meetings of America, being generally larger assemblies. I have heard much said of the power of the Welch preachers over these assemblies; and certainly from all accounts, it must be very great. All the world has heard of the Welch "Jumpers;" but I do not speak of them; they are pretty much over and done, as all animal ecstacies of that kind are ordinarily transient. But notwithstanding, the poetic temperament of the Welch is yet exceedingly susceptible of being influenced by religion; the power of their own language, employed upon the most sublime and touching of all themes, overcomes them; and their preachers have a dominion over their affections, which is irresistible. I am now speaking of course, of the ordinary instrumentality of language, in its power over the mind and heart, when the themes are advantageous for effect; and we know very well, that with Christians, who love religion, and with those who have had a christian education and respect it, there are no themes, properly handled, which are calculated to have so much dominion over the soul, as those of the Evangelical volume.

The Welch are a people by themselves; they are bound together by the strong national and sympathetic cords of society; and there is no common bond among them, that is so strong as that of religion.—With the politics of the empire, happily, they have little to do; but in religion all are taught. The poison of modern infidelity has hardly found its passage into Wales. The people generally believe in Christianity, and respect it; and from their easy poetic and religious susceptibilities, there is [illegible] persuasion among them, as might be expected in their comparatively rude and uncultivated condition.

The common centres of their society are the churches and chapels; but the "*Cymanfa*," or great religious convocations, are what they make the most of. These seem to have taken the place of "*the feasts of the Saints*," as they used to be called in England, being of Roman Catholic origin, and which are still observed in many parts of England, in honor of the particular "*Saints*" after whom the parish churches are called, as for example: St John's; St Mark's; St Nicholas's; &c. &c. I remember once in Yorkshire to have observed great crowds of people about the public houses on the Sabbath, apparently amusing themselves as if it were a holiday. On inquiring the cause, I was told it was "*Saint's Day*," and that it would extend to the third, or fourth day of the week—at which time the common people are accustomed to have great mirth. All Episcopal churches in our country, I believe, are called after some of the Calender Saints, but fortunately this particular custom has not been transferred there; and it appears to have greatly declined in England.

I was told by a Welch minister to day, who is good authority, that the "*Cymanfa*" of Wales have succeeded to these "Saints' Days," or Festivities; that the people, who had been accustomed for ages to assemble in each parish on the calender week appointed for the purpose, for social and merry occupations, having generally fallen off from the established Church, demanded a substitute; and that the "*Cymanfa*" are really and truly the things that have taken the place of them. The "Cymanfa," however, although they are still great social occasions, on which the people of the vicinity of the place of meeting lay themselves out for the display and exercise of their hospitality towards their friends, who come from a distance, are yet strictly and properly religious meetings—having been made such by the influence and zeal of the Welch ministers. The ministers, I am told, would generally be glad to dispense with them, as they do not think them, on the whole, most advantageous to the interests of religion; but there is a kind of social intoxication in these large convocations, to which a people so retired from the more stirring scenes of the world, and rarely assembling in great multitudes, are strongly attached. It is certainly to the great credit of the Welch ministry, and proves that the principality has undergone no inconsiderable religious reformation, that they have been able to redeem these large assemblies of the people from their former corruptions, so far as to make them innocent, and perhaps useful.

MASSACHUSETTS LEGISLATURE.

Several subjects of great public interest have come up at this late period of the Session.

The bill for abolishing capital punishment has been ably debated in the House of Representatives. The vote upon excepting the crime of murder from the felonies for which some other punishment than that of death should be inflicted, was carried only by a majority of ten. The bill was referred to the next general Court by a majority of nineteen votes. Some of the friends of the bill voted for this reference, on the ground that it was due to the public to postpone a final decision for another year, that the opinions and feeling of the community may be better known. Mr Rantoul who introduced the bill is said to have made an eloquent and able speech in its defence, and Mr Blake's reply is spoken of as a powerful argument in opposition to the bill.

The report concerning the petitions for making Warren Bridge a free Bridge, which report concluded with a Resolution for the purchase of Charles River bridge by the Commonwealth, with a view to grant the prayer of the petitioners as soon as may be, has occasioned much discussion in the Senate, in which body there was much diversity of opinion respecting the best mode of action on the subject.—The result was, the putting off the evil day, by referring the whole subject to the next legislature.

A bill which passed the House of Representatives for repealing the law of last year extending the prison limits so far as to except from its privileges those against whom judgment was endured previous to the passage of the law was indefinitely postponed by the Senate. Yeas, 16 Nays 14.

On Friday last week pursuant to assignment, the two branches met in Convention, for the purpose of electing a Senator for the district of Suffolk, in place of Benjamin T. Pickman, deceased, and on the votes being taken, it appeared that Jacob Hall was chosen. [Mr Hall had 317 votes, and John W. James 103.]

Revised Statutes.—The following gentlemen have been appointed on the committee directed by the joint order of the 18th ult. to be appointed to examine the Report of the Commissioners for revising the Laws of this Commonwealth, in the recess of the General Court, to wit:—*On the part of the Senate*, the President, and Messrs Dexter, Allen, and Austin, Waters, Porter, Lawrence, Sproat, and Rodman. *On the part of the House*, the Speaker, and Messrs Parsons and Everett of Boston, Rantoul of Gloucester, Mosely of Newburyport, Keyes of Concord, Hancock of Dudley, Chapman of Greenfield, Whitney of Deerfield, Marsh of Dalton, Forbes of Northampton, Walcott of Hopkinton, Sanders of Medfield and Dover, Baylies of Taunton, Hathaway of Freetown, Clifford of New Bedford, Thomas of Plymouth, and Crocker of Barnstable.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

RECENT DEATHS.

The last Register presented an unusual record of mortality. Within the last few weeks the ravages of death among us have been singularly frequent and afflicting. Nor have they been confined to those, whose infant or whose hoary age would seem by the course of nature or their precarious tenure of life to mark them as the most probable victims of the grave. The useful citizen, in his meridian strength, honored in the councils of the state,* and by the community, to whose well-being his enterprise and exemplary character contributed; the young wife and mother and daughter, removed in a moment from the circle, which her presence gladdened and blest, whose accomplishments, such as the world admires, served but to make her filial and conjugal love the more attractive, being only added to the "ornaments of her meek and quiet spirit;"† the kind husband and father, taken from a numerous and dependent family, who was unto them for light and counsel and strength; the faithful servant of God, who defended the truth with his lips but specially adorned it in his life;‡ these and others‖ of maturing age and graces, some of whom might be less known within our own immediate circle, but not less esteemed and beloved by those who are made mourners by their deaths—are among the instances, recent and signal, of bereaved affection and disappointed hope.

REV. W. BAILEY.

Among these, no one we believe will be more justly lamented than the Rev. Mr Bailey of Deerfield, by whose sudden departure his family and his flock, his pupils and his wide circle of friends have experienced no common bereavement. Some notices have already been already taken in the Register of this individual. But his character seems to us entitled to a more particular consideration, and we add with pleasure the following tribute from a class mate, being for the most part the same as that communicated for the Boston Observer of the present week.

There was much in Mr Bailey's temper and life to distinguish him from the multitude even of good men, and to entitle him to our respect and imitation. He was characterised by great fairness and singleness of [illegible] degree that rare virtue, christian candor, by content and unvarying cheerfulness of heart amidst the various trials of his lot, and by a quiet and unpretending but undeviating regard to duty. At an early period, while yet a student at Cambridge, he was led to adopt some views of religion, little in accordance with the more liberal opinions he afterwards embraced. But whatever were his speculations—and they took their sombre complexion from the metaphysical school of Edwards and of the old Hopkinsian divines—they never prevailed over the cheerfulness or the candor of his spirit. He still looked upon christians of every name as his brethren; and met their objections with gentleness even when they needed all his subtilty to refute them. We count it no common evidence of the excellence of his spirit when we say, that in an intercourse of no ordinary familiarity, and in the freest interchange of opinions upon topics inviting censure, have we ever heard from his lips a harsh or uncharitable expression.

The same candor of mind and hearty love of truth led him to examine anew the grounds of his belief. The excellent work of Dr Worcester on the question of the Trinity essentially contributed to a change in his opinions; and for now almost twenty years he has been an avowed and decided Unitarian. His faith in the paternal government of God, so beautifully exhibited by the uncorrupt gospel of Christ, conspiring with his own happy temperament, was an unfailing source to him of cheerful trust. The narrow circumstances of his lot, exacting his continual industry though with a frame ill suited to sustain it, never took from him the serenity of his spirit. He cast his care upon God, bearing, without complaining of his straits; and having too much generosity and modest self-respect to obtrude either his personal or domestic cares upon the sympathy of his friends.

In his outward appearance, affected as it was by a serious disability, Mr Bailey presented to the eye of the stranger little indication of the intellectual and spiritual man within. There was much plainness amidst unaffected tokens of goodness; and a single glance might have shown how impossible to him must have been every form of pretence. But the kindness of his heart and ready discernment supplied the place of all artificial rules. He had that delicacy of mind and benevolence, which constitute true politeness. He observed as a wise man does, the forms of society; and he would have been a welcome and honored guest in the circles of the most refined, because he had too much kindness to make his sincerity rude, and too much good sense to suffer any of his just influence to be lost even with men of the world by incurring the reproach of negligence or ill-manners.

As a preacher, though he was not of them who by their eloquence delight, he never failed to instruct his hearers. In the pulpit he commended himself to their judgment; and he was daily preaching to them by the silent eloquence of his example. Even those of other names, who differed most from him in speculation, bore willing testimony to his sound understanding and his blameless life. Nor could it well be otherwise. For he was among the pure in heart, who see God in every thing, walking in the light of his countenance, and in all good conscience before men.

His last illness, which though short was exceedingly painful, he bore with his accustomed composure. As long as reason remained, it exhibited a beautiful consistency with the whole spirit of his life. Nor even afterwards, when his mind became clouded by disease, did he utter a word which his friends could be pained to hear. He sent, we are informed, for the minister of Deerfield, Rev. Mr Fessenden, and expressed to him his entire satisfaction in the religious sentiments he had professed. "It has been repeatedly declared," said he, "that Unitarianism is not a religion to die by. But for myself, I perceive I am dying, and I find in it all that I can desire or hope for. I request you," added he, "to remember what I say; and if opportunity or necessity should call for it, I wish you to testify from me, that I die satisfied and happy in the hopes my religion affords me."

Is not a death like this beautiful in its season"? Hath not God appointed in kindness its period and its circumstances. Yes truly. For untimely as it may seem to the eye of flesh, and much as it will be mourned by those who were the spectators and the sufferers, still is it beautiful alike in its instructions and hopes; beautiful in its testimony, for it bears witness to the truth; beautiful in its consolations, for they are the "consolations of God," and beautiful in its hopes, for they are full of immortality. F. P.

* Hon. Benjamin T. Pickman.
† Mrs Maria O. Curtis.
‡ Rev. J. B. Pitkin, Richmond Va.
‖ Miss Elizabeth G. Toppan, Hampton N. H.—Mr Henry Briggs.

INTELLIGENCE.

DOMESTIC.

Ohio and Michigan.—The correspondent of the New York Journal of Commerce, at Washington, states that the President has appointed Messrs William C. Rives and Richard Rush, as commissioners, to proceed to the seat of controversy between the two belligerents, with instructions to attempt to reconcile their differences, and to prevail on them to adopt some mode of adjustment without a resort to force.

The controversy relates to boundary lines.

Cold at the South.—The Louisiana Journal, of the 12th of Feb. after giving notices of several cold days, and sudden changes, says the injury done this state by the severity of the frost, is incalculable. The sugar cane, plants and rattoons, are nearly, if not entirely destroyed—and it is questionable whether the culture of the cane will not be entirely abandoned. The orange, lime and citron groves are doubtless cut down. The fig trees, and all delicate shrubbery, we fear, are greatly injured, while our vegetable gardens are utterly laid waste—cattle are dying every where around us. Such are the effects of this frightful winter.

Copper Mines.—We observe in the Hunterdon Gazette, a paper published in Flemington, New Jersey, that the Copper Mines in that place are in successful operation. The editor of that paper says, "New openings for ore, give promise of abundance. The company have recently commenced the operation of smelting with great success—The ore yielding a per cent. "The effect produced by this happy result, has not only cheered the hopes of the company, but has produced in the whole community a sensation of pleasure. We believe that this is the only establishment in the United States where copper is being smelted; and the day cannot be distant when a great part, if not the principal supply of this important metal will be furnished to the Union from this source.

Treaty with the Cherokees.—The Washington Globe publishes a treaty concluded at Washington, on the 14th inst. with a delegation of the Cherokee tribe of Indians, by which they cede to the United States their whole territory east of the Mississippi, and to retire to a territory guaranteed and secured to them by the United States in Arkansas. The treaty however is not to be binding, unless ratified by a majority of the Cherokee nation, to be assembled for the purpose at New Echora, and also by the Senate of the United States. It is stipulated on the part of the United States, that they will pay the Cherokees for certain specified objects, viz: for removal, subsistence, improvements, &c. various large sums, amounting in the whole to $5,262,251.

Andrew Dunlap, Esq. has, in consequence of the state of his health, resigned the office of Attorney of the [illegible] for the District of Massachusetts.

Rev. John Brazer, of Salem, has been appointed to deliver the Dudleian Lecture; in May next.

Walton who escaped from the State Prison at Charlestown in September last, at which place he was confined on a charge of highway robbery, was apprehended yesterday afternoon, in a shop in Cambridge street, by Messrs Nichols and Ayers, officers of the prison. A loaded pistol, powder flask, balls, &c. were found upon him. He was immediately taken to the State Prison. Walton is supposed to have come into the city on Sunday evening.

Relic of Olden Time.—Capt. J. W. Jenkins of this town has in his possession a pair of Steelyards, which were imported in the Mayflower. They are ingeniously wrought, and would not suffer in comparison with any workmanship of the kind at the present day.—*Barre Gaz.*

African Colonization.—The Brig Rover sailed from New Orleans for Liberia on the 4th inst. with 71 Emigrants, all from the State of Mississippi, except three, who were from New Orleans. It is said, that, for intelligence, useful knowledge, moral worth and property, these emigrants are superior to any company heretofore sent to the Colony. They are also well acquainted with the nature of the country to which they are going, having learnt from their friends, Gloster Simpson and Archy Moore, ministers of the Gospel, who lately returned from a visit to Africa, whither they went for the purpose of examining the Colony of Liberia for themselves, all the advantages to be obtained from emigration.

A number of free people of Color of New Orleans have signified their intention shortly to emigrate; among them a man of excellent character, said to be worth from twenty to thirty thousand dollars.

The Emigrants from Kentucky, which were to have gone in this vessel, did not arrive in time.—They will propably go in the vessel which will carry out the recaptured Africans, noticed some time ago.—*National Intelligencer.*

Liberation of Slaves.—There are now between seven and eight hundred slaves, offered by their owners, in various States of the South and West, to the American Colonization Society, for liberation and removal to Liberia, if the Society had the means of sending them. Unfortunately it has not. Cannot the benevolent and patriotic of this opulent nation furnish the means? Let the appeal be made, and we are sure they will.—*Ibid.*

Death of Col. Myers.—We have been furnished with the following particulars of this shocking tragedy, which are said to have been established before the Coroner's Inquest.

Col. Myers and Major John M'Lemore, were neighbors, and their plantations adjoined. There was no friendship between the parties, although a son of the former had intermarried with a daughter of the latter. A dispute existed between them concerning 7 acres of land, to which both laid claim.—Col. Myers bought the land about four years ago from Joseph Threewits for fifty dollars. M'Lemore had previously offered Threewits forty seven dollars for it. The land was valuable to Col. Myers only because it connected his two plantations; and for this very reason M'Lemore, as he himself declared, was most opposed to Col. Myers having it. Nothing was known of M'Lemore's claim until last spring, when Col Myers gave one of his negroes permission to plant for himself, and with that view had it ditched. Then for the first time M'Lemore came forward, saying that the land was his, and his plat embraced it.—On examination it was then discovered that the corner and line trees had been cut down and even the roots dug up. It was agreed, however, that M'Lemore's land should be surveyed, and if his plat embraced it, that Col. Myers would surrender it. The day was fixed for the purpose; Col. Myers attended, and so did M'Lemore, but only to say that his surveyor had disappointed him. Another day was fixed, when M'Lemore was again in default. Here the matter rested until the 8d inst.; when Col. M. went with his overseer and four negroes to fence in the land.—He had not been there more than a half hour, when M'Lemore, and his overseer, both armed, rode up to Col. M. who was standing with his back to M'Lemore, and the latter when within 6 or 7 steps of Col. M. (who was not aware of his approach) called out to him that he was a damned rascal, and as Col. M. wheeled round, shot him dead on the spot. Col. M. was unarmed, not even having a stick. M'Lemore after this, still on horseback, advancing a step or two nearer, cocked the other barrel of his gun, and was in the act of shooting a second time, when Col. M's overseer, called out—"you have already killed him —do'nt shoot him again," upon this he turned his gun upon the overseer and threatened to shoot him too if he opened his mouth. He then dismounted from his horse, and reloaded the barrel he had discharged, and called to the overseer to look if Myers was dead, and on being informed that he was, replied "for if he is not I'll give him another load." He then went off with his overseer, having first ordered the negroes away, leaving the body of Col M. weltering in blood, with only his overseer to guard it.—Col. Myers was shot directly through the heart, with a heavy load of buck shot, several of which passed through him. The Physicians say that he could not have breathed once after he was shot. M'Lemore's overseer (Sligh) proved that his employer had been on the watch for Col. Myers ever since daylight, and told him (Sligh) that "if Col. Myers came to that land that day, he was determined to kill him." *Courier.*

A Tragical Event.—Most of our readers may have seen the substance of the following remarkable event which has been published in various forms.

This is from a long editorial article in the Nashville Western Methodist, of the 13th ult.

"Mr J. J. McLaughlin, late of Hopkinsville, Ky. came to his death on Saturday last through an accident which has caused much sensation and sympathy in this city. Mr McLaughlin was a young gentleman of good personal accomplishments, genteel manners, and of fine talents. His age was 23 or 24 years; and he was, at times, engaged in the study of law. He arrived in this city four weeks since, and soon made himself known to the Thespian Society of young gentlemen as an amateur actor. The Thespian Society occasionally have public exhibitions; and, on Thursday evening, last week, McLaughlin acted the part of Bertram, in Maturin's gloomy tragedy of 'Bertram, or the Castle of St. Aldobrand.'

"As the tragedy wore to its denouement, his (McLaughlin's) excitement increased, and the gloomy spirit of the play was upon him with a power that made a strong impression of reality upon the hearers, and made them shudder as he pronounced the following, accompanied by the plunge of the dagger that brought him to his death:

'Betram hath but one fatal foe on earth:
And he is here.'————————*[stabs himself.]*

"At this moment he plunged the weapon to his heart. The hallucination, if such we may call it, did not end with the plunge of the dagger. His feelings bore him along yet further. There was still, after some exclamations of surprise from the tragic monks, a dying sentence for him to repeat. He went through it with a startling effect:

[with a burst of exultation]
'I died no felon death—
A warrior's weapon freed a warrior's soul.'

"While he was pronouncing these, the last words of the tragedy, his eye and manner were fearfully wild: the blood was falling from his bosom upon the young gentleman who had personated the then lifeless Imogine. As soon as the last words were pronounced, he fell to rise no more. The wound was accidental.

"The wound was inflicted on the left breast, entered the pericardium, if it did not pierce the heart. The bleeding was internal, and so slow in its progress, that the organic action of the heart was not finally clogged until Saturday, when he left this sublunary scene, and another curtain opened upon the drama of eternity.

FOREIGN.

London papers have been received to Feb. 10th.

They contain no later news from France or any other part of the continent, than we have already received. The matter of interest which excited the British public, was the approaching meeting of Parliament, and the vote which would test the strength of parties—viz. the election of Speaker.

The Courier says, there are two opposite rumors in circulation as to the approaching Speech from the Throne—the one, that in imitation of the American President's message, it will enter into long and minute particulars of the state of affairs, both at home and abroad, with a full developement of the views of ministers, especially to the latter. The other, that it will, as usual, generalize and condense its subjects, so as to defy alike both criticism and opposition.

Steam navigation to India, via Egypt and the Read Sea.—An interesting pamphlet under the above title has just been published by Mr Thomas Waghorn showing the practicability of establishing a steam communication between this country and the vast territories of India, and the advantages to be expected from the plan if carried into execution.

After submitting his propositions respecting the providing steamers, Mr Waghorn proceeds to point out the prospects of success in an undertaking such as the one he advocates:

"It is wished for by all the native Mussulman population of Asia and Africa, because it will afford them (in their opinion) the most decided religious advantages, by giving them immediate access to the tomb of their prophet at Mecca, which is only 60 miles from Juddah, which last place the steamers pass in sight of, in going both to and from Suez. The pilgrims of Africa get a passage from Suez to Juddah, and the pilgrims of Asia from India to Juddah; and although a great portion of these pilgrims are poor, yet there are many that are very rich, who would most gladly pay very large sums to enjoy the rapidity and certainty of a steam conveyance to Juddah. Another strong reason is, that the Pacha of Egypt is much interested in this object, because it will afford him a rapid intercourse between Egypt and the distant possessions on the Red Sea and Arabia (*via* Mocha and Juddah) tributary to his government. Moreover, the coffee and gum trades of Arabia, and the gold dust from the eastern side of Africa, will become completely monopolised by this steam company, if formed; the two former of which are now possessed almost entirely by the Americans, who come from Baltimore (in ballast) to Mocha, purchase their cargoes with dollars, and take the same to Marseilles, Leghorn and Genoa, journeying 30,000 miles from the day they leave Baltimore till they discharge them at these Mediterraean ports, and occupying *twelve months* of time; whereas the distance, if conveyed by the steam company's vessels, is 1,550 miles, and in *twenty days* from getting the goods on board the steam-boat at Mocha, they would reach Cairo and there find an immediate sale at great profit (100 per cent.) If a steam company be established, every article respecting which the gain of time is an object, *must* go by the steamers—I may enumerate letters of business and importance, passengers generally, bullion and specie, coral, pearls, jewellry, law papers, newspapers, periodical and monthly publications, valuable freight of every other description that will afford to pay freightage by the cwt. instead of the ton, (or by value,) and various other matters which time and good management are certain of bringing into the concern, particularly as that most extraordinary man, the Pacha of Egypt, is about to commence a rail road across the Desert of Suez, to benefit his country, an object that will materially expedite our Indian transit across the desert. The Pacha has already pledged himself to the Governor-General of India to complete this rail road, and I myself know that some apparatus for this purpose is preparing in this country."

SUNDAY EVENING LECTURES.

The course of Sunday Evening Lectures at the Federal street church closed last Sunday evening.

April 4.

BENEVOLENT FRATERNITY OF CHURCHES

The anniversary of the Benevolent Fraternity of Churches will be celebrated on the evening of Fast-day (April 9th) by a meeting of the Fraternity for business in the Berry street Vestry at 7 o'clock, and a religious service in the Federal street meeting house at quarter past 7 o'clock, where a discourse will be delivered by Rev. Dr Channing.

April 4. E. S. GANNETT, *Sec'y.*

MARRIAGES.

In this city, in the Stone Chapel, by Rev. Mr Greenwood, Mr George Fuller, of Medford, to Miss Susan B. Gill, of this city; Mr Gilbert D. Whitmore to Miss Mary Jane Perry.

In South Boston, Mr Henry Hobart, of Braintree, to Miss Ann B. Wentworth.

In Bangor, Me. Moses L. Appleton, Esq. Attorney at Law, to Miss Jane S. daughter of Hon. Thomas A Hill.

In Westboro', 25th inst. by Nahum Harrington, Esq. Dr Benj. Pond, Jr. to Miss Lucy H. Brigham; by Rev. Elijah Demond, Mr Thomas Dickinson, of Holliston, to Miss Miranda Pond, of W.

In Northboro' Mr Silas Bruce to Miss Lydia F. Hastings; Mr Joel Kelley Jr. to Miss Nancy W. Nichols.

DEATHS.

In this city, Mr Alonzo J. Lepean, 26; Miss Lydia Gray, only daughter of Mr Luther Felton, 17; Mrs Mary, widow of the late Jonathan Davis, 61; Mr James C. R. Bangs, 43.

In South Boston, Mr Benjamin Cressey, of Hopkinton, N. H. aged 73.

In Brighton, Mrs Mary, wife of Mr Charles Hastings, 40.

In Northboro', George, son of Eben D. Blake, aged 6; Patience Harrington wife of Ebenezer Harrington, 58.

In Shrewsbury, Sophia, wife of Stephen W. Jeffrey and daughter of Mr Jotham Bartlett of Northboro', aged 28.

In Pepperell, 20th ult. Mrs Fanny G. wife of Mr Joseph Harris, 31.

In York, Me. Andrew L. Emmerson, Esq. formerly Mayor of the city of Portland.

In Littleton, Peter S. Whitcomb, 24, son of Mr Peter W.

In West Fairlee, Vt. 18th ult. Mrs Elizabeth, widow of late Hon. Nathaniel Niles, of that place; eldest daughter and last surviving child of William Watson, Esq. deceased, of Plymouth. Many friends in this region, and in places of distant residence, will receive with interest a notice of the departure of this intelligent, benevolent and exemplary lady. From her earliest years she cultivated and cherished the best affections, and with sincere piety, constant intellectual exercise, and conscientious discharge of social and relative duties, was in habitual preparation for that renovated and refined existence which was ever the object of her contemplation.

In New York, 16 ult. Helen, 4 1-2 years, and on the 21st, William, 19 months, children of Rev. Wm. Ware, and grand-children of Rev. Dr Ware, of Cambridge.

In New York, 21st inst. Mr Edward S. Bellamy, printer, 40; 22, Mr Jeremiah S. Abbot, formerly of Portland, 60.

In Philadelphia, 23d ult. Martha D. Butts of Boston.

At Cold Spring, Putnam Co. N. Y. March 28, Mrs Sally B. Davis, formerly of Gloucester, Mass. 52.

In East Florida, Elisha Whidden, Esq. merchant, of Portsmouth, N. H.

In Indianapolis, Indiana, 9th March, Miss Ann C. Cruft, formerly of Boston, daughter of Mr John Cruft, 27.

VALUABLE AND RARE BOOKS.

THE following books may be obtained by applying at the Christian Register Office 134 Washington street.

Camden's Brittania 2 vols Folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529. april 4

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. 87, for April.

CONTENTS

I. Politics of Europe. Words of a Believer. Translated from the French of F. de la Mennais.—II. Coleridge. The Friend: a Series of Essays to aid in the formation of fixed principles in Politics, Morals and Religion: with Literary Amusements interspersed. By S. T Coleridge, Esq.—III. The Mineral Springs of Nassau. Bubbles from the Brunnens of Nassau. By an Old Man.—IV. Life of G. D. Boardman. Memoir of George Dana Boardman, late Missionary to Burmah.—V. National Gallery. The National Portrait Gallery of distinguished Americans, conducted by James Herring, New York, and James B. Longacre, Philadelphia.—VI. Italy. Italy: with Sketches of Spain and Portugal. By the Author of Vathek.—VII. The last days of Pompeii. The last days of Pompeii. By E. L. Bulwer.—VIII. Immigration. Remarks on the United States of America, with regard to the actual State of Europe. By Henry Duhring.—IX. Burckhardt's Travels in Africa. 1. Travels in Nubia, by the late John Lewis Burckhardt, published by the Association for promoting the discovery of the interior parts of Africa. 2. Reisen in Nubien, Kordofan und den petraischen Arabien. Von Dr Edward Ruppell. Travels in Nubia, Kordofan and Arabia Petræa. By Dr Edward Ruppell.—X. Popular Education. apr 4

PALFREY'S SERMONS.
Reduced from $2,25 to $1,62 1-2.

JAMES MUNROE & Co. have purchased the remainder of the edition of Palfrey's "Sermons on Duties belonging to some of the conditions and relations of Private Life," which they are enabled to offer for sale at the very reduced price of $1,62 1-2.
april 4 134 Washington st.

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March, 1835, containing a Sermon by Rev. E. B. Hall of Providence R. I.—"Old Age.".

Also, Liberal Preacher of April, containing a Sermon by Rev. A. Lamson of Dedham, Mass.—"The Religious Man, and the Man of the World."
April 4.

NEW ENCLAND AND HER INSTITUTIONS, by one of her Sons, this day published by JOHN ALLEN & CO. april 4.

DOMESTICATED ANIMALS, considered with reference to Civilization and the Arts. Published under the direction of the London Society for promoting Christian Knowledge, and revised by the Editor of the American Populer Library, this day published by JOHN ALLEN & CO. apr 4

EMERSON'S NEW PRIMER.—The Progressive Primer and Fourth Class Reader: a first Book for children, to be used as an introductory to the National Spelling Book, and Third Class Reader. By B. D. Emerson.

Teachers and school bommittees are invited this work. RUSSELL, ODIORNE & Co. ap 4

NEWTON SEMINARY FOR YOUNG LADIES.

THE next Term will commence May 5th and continue 16 weeks.

Board per week including washing	$2,00
Tuition in the English branches for the Term	7,00
Additional for ornamental branches and Languages	2,00
Music	13,00

Reference made to Mr D. L. Gibbens, Boston; Rev. Mr Francis, Watertown; Rev. Mr Field, Weston; and Hon. William Jackson, Newton.
March 7 8w E. HOSMER, Principal.

LEXINGTON SEMINARY.

THE Spring Term of this Institution opens with new facilities to the young for acquiring useful knowledge. The interior of the Academical building has undergone alterations and repairs which, for neatness and convenience, renders it inferior to none in this county. A female

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

TO ——.

Star of my soul's delight!
Like a benignant revelation sent
To sparkle in my youth's dark firmament
Dispelling night.

Blessing was in thy ray,—
Silvering the wide expanse of Heaven's cope,
Touching its gloomiest clouds with tints of hope,
Heralding day.

Upward my gaze was caught,
And radiant glimpses from that clime above,
The Faith, that sanctifies, and holy Love
Within me wrought.

The dim and turbulent sea
Of warring passions, thoughts, and fancies wild,
Catching thy glance on its rough bosom, smiled
Answering to thee.

Long years have rolled away,—
And still from out thy wonted sphere thou 'rt beaming,
And by thy side a lovely twain are gleaming
With infant ray.

Dear trio of my love!
Evermore shine, as now, in my life's sky,
And still, as ever, draw my wandering eye
To things above! D. H. B.

FOR THE CHRISTIAN REGISTER.

COMMUNION HYMN.

"Ye are my friends, if ye do whatsoever I command you."—John xv. 14.

Friends of the "well beloved Son"!
Of him who sanctifies this hour;—
Tell what the service ye have done;—
How have ye owned his kingly power?

Are ye his friends?—and is the heart
Made pure, from sin's defilement free;
Is the soul cleansed, the life a part
Of the true pattern which ye see?

Are ye his friends?—and have ye fed
His poor,—and stayed the tear of woe?
Have ye earth's wanderers called, and led
Where life's refreshing waters flow?

Are ye his friends?—come taste the bread;
With joy obey your risen Lord;
Your sins remitted, cease from dread,
Blest through the gospel's precious word.

Are ye his friends?—then drink the wine
New in the kingdom of his peace;—
Within your souls is set the vine,
Which still shall flourish and increase!

Are ye his friends?—now raise the hymn
Of praise and triumph high to God,—
For him who vanquished death and sin—
And sealed the conquest with his blood!

For April 5th, 1835. X.

BIOGRAPHICAL.

COUNT RUMFORD.

Further extracts from the Memoir of Count Rumford in the Literary Miscellany.

In what follows we have the sequel and the results of the establishment of the House of Industry at Munich in Bavaria.

The difficulties, which Sir Benjamin was apprehensive might occur in putting this grand machine in motion, he avoided by convincing the public, that it was not a mere job. For this purpose he determined to carry it into effect, and then solicit their support. After thus much had been done, he easily procured men of the highest rank and respectability to take the principal charge and direction of the whole business, and the inhabitants, who had been worn down by the uncomfortable importunity of these wretched creatures, and who had frequently been disappointed in unsuccessful attempts to remedy the evil, saw with the greatest satisfaction and delight this beautiful system in complete operation. The voluntary subscriptions now poured in, and the finances of the house of industry increased in a rapid manner. Scarcely was any sum too large to be given by the rich, when they could no longer see their streets crowded with beggars.

The building, which had been chosen for the reception of this abandoned tribe, was pleasantly situated in one of the suburbs of the city of Munich, called the AU. It had been a manufactory, but was then falling to ruin. It was repaired, and partly rebuilt in a neat and elegant manner. A large kitchen with an eating room and commodious bake house were added to the building. Workshops for carpenters, smiths, turners, and other mechanics, were prepared, and supplied with tools for repairing the machinery, &c. which were constructed in this extensive manufactory. Halls were fitted up for spinners of hemp, flax, cotton, wool, and for spinners of worsted. Halls were also prepared for all kinds of weavers, with workshops for clothiers, cloth shearers, dyers, and saddlers, together with numerous other smaller rooms for the different operations of receiving and preparing the raw materials, and returning and storing the manufactured articles.

After this building was prepared with the greatest regard to neatness and cleanliness; painted within and without; furnished with requisite articles of machinery, and lodging, and accommodations of every comfortable kind, furnished for several hundred of these poor people, the next object was to apprehend them, and place them in their new habitation. For this purpose Sir Benjamin engaged the civil magistrates, and some of the most respectable inhabitants of the city to accompany and assist him in arresting the beggars, in order to avoid the odiousness of employing the military alone.

Early in the morning of the first of January 1790 he sallied out, accompanied with the field officers and chief magistrates. The officers and noncommissioned officers of the three regiments of infantry in garrison were stationed in the several streets to receive all the beggars, they could find, and conduct them to the town hall. In less than an hour the whole city of Munich was cleared of the gangs of beggars and vagabonds, who had infested the streets.

When these poor unfortunate people were collected to the amount of 1500 or 2000, composed of males and females of all ages, nothing could equal the surprise, not unmingled with fear, which they discovered on being placed in this pleasant and blessed situation, and which seemed to be the effect of magic.

"It is easy to conceive," says Count Rumford, "that so great a number of unfortunate beings, of all ages and sexes, taken as it were from their very element, and placed in a situation so perfectly new to them, could not fail to be productive of many interesting situations. Would to God, I were able to do justice to this subject! but no language can describe the affecting scenes, to which I was a witness upon this occasion."

"The exquisite delight, which a sensible mind must feel upon seeing many hundreds of wretched beings awaking from a state of misery and inactivity as from a dream, and applying themselves with cheerfulness to the employments of useful industry; upon seeing the first dawn of placid content break upon a countenance, covered with habitual gloom, and furrowed and distorted by misery; this is easier to be conceived, than described."

Upon the meeting of so many abandoned and distressing objects, much confusion would naturally arise, and it was three or four days before they could be all distributed into their different apartments, and made acquainted with the different occupations, to which they were destined. No discontent, no mutiny, no murmurings were discovered in their words or actions; no symptoms of dissatisfaction for a moment lowered upon their brows; but wonder and astonishment, occupied their minds, and a benignant smile of gaiety, and love and gratitude for their benefactor, softened the aspect of their woe-worn countenances.

Having thus assembled them, every exertion was made effectually to prevent any discontent among the poor, and to make them as happy, as possible. For this end all the various officers, who were established in the military work house, were strictly ordered to exercise the utmost kindness and leniency toward all classes. Rewards of different kinds, and prizes to excite emulation in their different employments were accepted, calculated to make them industrious, useful, and contented.

After thus forming an establishment for the relief of the poor, putting it in operation, and freeing the country from beggars, the omission of the following evidence of its success would be unpardonable.

"To induce makind to engage in any enterprise it is necessary, first, to show that success will be attended with real advantage; and secondly, that it may be done without much difficulty. The rewards, attendant upon acts of benevolence, have been so often described, and celebrated in every country and in every language, that it would be presumption in me to suppose I could add any thing new upon a subject, already discussed by the greatest masters of rhetoric, and embellished with all the irresistible charms of eloquence; but as examples of success are sometimes more efficacious in stimulating mankind to action, than the most splendid reasoning and admonitions, it is upon my success, in the enterprise of which I have undertaken to give an account, that my hopes of engaging others to follow such an example are chiefly founded; and hence it is, that I so often return to that part of my subject, and insist with so much perseverance on the pleasure, which this success afforded me. I am aware, that I expose myself to being suspected of ostentation particularly by those, who are not able to enter fully into my situation and feelings; but neither this, nor any other consideration shall prevent me from treating the subject in such a manner, as may appear best adapted to render my labors of public utility."

"Why should I not mention even the marks of affectionate regard and respect, which I received from the poor people, for whose happiness I interested myself, and the testimonies of the public esteem, with which I was honored? Will it be reckoned vanity, if I mention the concern, which the poor of Munich expressed in so affecting a manner, when I was dangerously ill? That they went publicly in a body in procession to the cathedral church, where they had divine service performed, and put up public prayers for my recovery? That four years afterward on hearing, that I was again dangerously ill at Naples, they of their own accord set apart an hour each evening, after they had finished their work in the military work house, to pray for me?"

"Will it be thought improper to mention the affecting reception, I met with from them at my return to Munich last summer, after an absence of fifteen months; a scene, which drew tears from all, who were present? And must I refuse myself the satisfaction of describing the fete, I gave them in return in the English garden, at which 1800 poor people of all ages, and above 30,000 of the inhabitants of Munich assisted? And all this pleasure I must forego, merely that I may not be thought vain and ostentatious? Be it so then; but I would just call the reader's attention to my feelings upon the occasion, and then let him ask himself, if any earthly reward can possibly be supposed greater, any enjoyments more complete, than those, I received. Let him figure to himself, if he can, my situation; sick in bed, worn out by intense application, and dying, as every body thought, a martyr in the cause, to which I had devoted myself; let him imagine, I say, my feelings upon hearing the confused noise of the prayers of a multitude of people, who were passing by in the streets, upon being told, that it was the poor of Munich, many hundred in number, who were going in procession to the church to put up public prayers for me! For a private person! A stranger! A Protestant! I believe it is the first instance of the kind, that ever happened; and I dare venture to affirm, that no proof could well be stronger, than this, that the measures, adopted for making these poor people happy, were really successful; and let it be remembered, that this fact is what I am most anxious to make appear in the clearest and most satisfactory manner."

MISCELLANEOUS.

A CHILD OF SIX YEARS RESCUING A WORTHY DISSENTING MINISTER FROM PERSECUTION.

In Wilson's history of the Dissenting Churches in London, is to be found a highly interesting relation of the above mentioned fact, under the history of the Old Jewry, which is one of the most ancient, as it was always one of the most numerous and respectable Dissenting Churches in London, in the Memoir given of Rev. Timothy Rogers, who was minister of that church in the persecuting reign of James II. Mr Wilson records the following striking anecdote. It is a fine illustration of the great sentiment of the Psalmist, "the wrath of man shall praise thee"; and, regarding the effectual interposition of a little child to protect a venerable minister, though it was with the help of a wayward temper, it reminds me of another devout thought from the same book, "Out of the mouth of babes and sucklings thou hast ordained strength."—[*Communicated.*]

Sir Richard Cradock, a justice of peace, who was a violent hater and persecutor of the Dissenters, and who exerted himself to enforce all the severe laws then in being against them, happened to live near Mr Rogers, to whom he bore a particular enmity, and whom he wanted, above all things, to have in his power. Hearing that he was one day to preach some miles distant, he thought a fair opportunity offered for accomplishing his base design; and in order to it hired two men to go as spies, and take down the names of all the hearers who they knew, that they might appear as witnesses against both them and Mr Rogers. The plan seemed to succeed to his wishes. These men brought him the names of several persons who were present at the meeting, and he warned such of them as he had particular spite against, together with Mr Rogers, to appear before him. Knowing the violence of the man, they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall, expecting to be called upon, a little girl, about six or seven years of age, who was Sir Richard's grand daughter, happened to come into the hall. She looked at Mr Rogers, and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform him and the rest, that one of the witnesses being taken ill, was unable to attend, and that therefore they must come again another day. They accordingly came at the time appointed, and being convicted, the justice ordered their mittimus to be written to send them all to prison. Mr Rogers, expecting to see the little girl again, brought some sweet-meats with him to give her. As soon as she saw him, she came running to him, and appeared fonder of him than before. This child, being a particular favorite of her grandfather, had got such an ascendency over him, that he could deny her nothing, and she possessed such a violent spirit that she could bear no contradiction, so that she was indulged in every thing she wanted. At one time when she had been contradicted, she run a penknife into her arm, to the great danger of her life. This bad spirit in the present instance was overruled for good. While she was sitting on Mr Rogers's knee eating the sweet-meats, she looked earnestly at him, and asked, "what are you here for, Sir?" He answered, "I believe your grandfather is going to send me and my friends to gaol."—"To gaol," says she, "why, what have you done?" "Why I did nothing but preach at such a place, and they did nothing but hear me." "But," says she, "my grand-papa sha'n't send you to gaol." "Aye but, my dear," said he, "I believe he is now making out our mittimus to send us all there." Upon this, she ran up to the chamber where Sir Richard was, and knocked with her head and heels till she got in, and said to him, "what are you going to do with my good old gentleman in the hall?" That's nothing to you, said he, get about your business. "But I won't," says she: "he tells me that you are going to send him and his friends to gaol, and if you send them, I'll drown myself in the pond as soon as they are gone: I will indeed." When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall and thus addressed these good men: "I had here made out your mittimus to send you all to gaol, as you deserve; but at my grand-child's request I drop the prosecution, and set you all at liberty." They all bowed, and thanked his worship. But Mr Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven said, "God bless you, my dear child! May the blessing of that God whose cause you did now plead, though as yet you know him not, be upon you in life, at death, and to all eternity!" He and his friends then went away.

The above remarkable story was told by Mr Timothy Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr Thomas Bradbury once heard it from him, when he was dining at the house of Mrs Tooley, an eminent Christian Lady in London, who was distinguished for her religion, and for her love to Christ and his people; whose house and table, like Lydia's, were always open to them.

What follows is yet more remarkable, as containing a striking proof of the answer which was returned to good Mr Rogers's prayers for this child, and the blessing which descended upon her who had been the instrument of such a deliverance for these persecuted servants of God. Mrs Tooley had listened with uncommon attention to Mr Rogers's story, and when he had ended it, she asked him, "And are you that Mr Rogers's son?" He told her he was; upon which she said, "Well, as long as I have been acquainted with you, I never knew that before. And now I will tell you something which you do not know: *I am the very girl* your dear father blessed in the manner you have related; and it made an impression upon me which I could never forget."—Upon this double discovery Mr Rogers and Mrs Tooley found an additional tie of mutual love and affection.

THE WORLD.

A map has recently been published by the American Sunday School Union, designed to exhibit the present religious condition of the world. Accompanying it is a small volume containing a statement of the operations of the various missionary societies in this country and in Europe, with other matter, both interesting and valuable.

The following extracts from the work show how large a proportion of our fellow beings still remain destitute of the blessings of christianity.

"It will be observed by the map, that there are two principal points of light—the United States in the one hemisphere, and Great Britain, with a few neighboring countries, in the other.

"But of these, the United States and Great Britain are almost the only ones where great efforts are made to extend the pure gospel.

The total population of

The United States is	13 millions.
Of England,	14 millions.
Of Scotland,	2 1-5 millions.

Taking into view the entire world,

The Protestant population is	65 millions.
The Roman Catholic	125 millions.
The Greek Church	40 millions.

Making a total of 230 millions who have nominally the gospel. While there are of

Mohammedans,	140 millions.
Pagans,	480 millions.

Making the entire population of the world eight hundred and fifty millions, 620 millions of whom have no trace of evangelical doctrine.

The number of converts from Mohammedanism and Paganism are not subtracted from the general sum, because it is too small, (probably not much above 100,000) to affect the comparison.

When it is said then, that to 230 millions of nominal christians is confided the work of evangelizing the remaining 620 millions of the human family, there are included under the general name of christians, not only persons of all ages and classes, but all who live in nominally christian countries, though they be atheists, sceptics, vicious, and openly opposed or practically indifferent to the truth. We include, also, the vast number of the Roman and Greek churches. These propagate only a corrupt system, founded on tradition and superstition, and restricting the circulation of the Bible.

If we deduct all these, and include those only who are connected with evangelical churches, the number of christians who, in the most liberal sense, may be supposed to be favorable to the work, is probably not more than *three millions*. Those who by pecuniary contributions and other actual efforts, are really engaged in the work, fall below even that amount."—*Gospel (Auburn) Messenger.*

FIRST SETTLEMENT OF OHIO.

The first emigrants to Ohio reached it on the 7th of April, 1788. They were from New England, few in number, and landed at Marietta.—Not quite forty-seven years have elapsed, and the state of Ohio has now a population of a million of inhabitants! What quarter of the globe can furnish a parallel to this wonderful phenomenon in the rise and progress of an empire? It is in vain to look for it. The first settlement of such a state should not be forgotten, and in the present case, it is not likely to be. Arrangements are now making by the natives of the Miami valley for commemorating the approaching anniversary of the first arrival of the pioneer fathers in Ohio. The motive for this celebration is twofold: to do honor to the memory of those who encountered the perils and privations incident to the first settlement of the west, and to collect and preserve a history of the many interesting events connected with it. The principle on which this celebration is to be conducted, appears to be unexceptionable.—The orator, poets, and officers of the day are all to be natives of Ohio. Emigrants, as well as natives, may unite in the festivities incident thereto. The occasion will be one well calculated to bring together many persons of taste and intelligence; and may be made, as we doubt not it will be, creditable to our backwood's literature. We sincerely hope, the example set at the commemoration of the landing at Cincinnati, which was held in this city, in December, 1833, will be followed. On that occasion, the physical was held in subjection by the intellectual man. There was, literally, the feast of reason and flow of soul, without excess or debauchery. Consequent upon a celebration thus conducted, was the publication of a pamphlet—racy and original—which has been read and admired, in almost every part of the union. Let the approaching festival produce similar fruits; and the Miami country will have set an example, in reference to public anniversaries, of which she may well be proud.

POMPEII.

The excavations at Pompeii have again produced very important discoveries. In the house called that of Ariadne a magnificent sacrarium has been found. The niche for the image of the tutelary divinity is at the back. On the sides are paintings of a Leda and a priestess, who is in the act of offering a sacrifice, assisted by a girl, who has the sacred utensils in her hands. Some ornaments in a very elegant and delicate style, of a yellow color on a red ground, are introduced as borders in the intervals of these representations.

In the house called that of Dædalus, the walls of a garden have been discovered. They are covered with magnificent landscapes. The first gives the prospect of a temple—which is extremely interesting on account of its details, and which seems to be dedicated to Apollo, whose statue stands near the entrance. On one side is a pond in which many wild ducks are swimming; and on the other a river in which are seen some cows. The second landscape is a delicious marine view in Sicily. Polyphemus is on the shore. Galatea, seated on a dolphin in the midst of the waves, seems to be li tening to the singing of the Cyclops.

A combat of wild beasts in an amphitheatre is painted in large dimensions. A majestic bull is running from a lion which pursues him, but a tiger, more swift, has already seized him under the belly. Meanwhile a courageous *bestiarius* strikes with his lance a wild boar upon the snout, from which the blood spouts up. A little further off, a second huntsman has laid at his feet, a bear, in whose body a spear remains, while another bear flies in a terror. Two stags are standing still, as if contemplating the destruction of their enemies. The compartments between the landscapes and the hunting piece are filled with figures of helmets, drums, and two small palms. The top of the wall is finished with some cornices of stucco, of elegant workmanship, and painted with various colors, which produce a wonderful effect.—*London Lit. Gaz.*

I HAVE NO TIME LEFT FOR STUDY.—The idea about the want of time is a mere phantom. Franklin found time in the midst of his labors to dive into the hidden recesses of philosophy, and to explore an untrodden path of science. The great Frederick, with an empire at his direction, in the midst of war, on the eve of battles which were to decide the fate of his kingdom, found time to revel in all the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal; with kings in his ante-chamber begging for vacant thrones; with thousands of men whose destinies were suspended on the brittle thread of his arbitrary pleasure, had time to converse with books; Cæsar, when he had curbed the spirit of the Roman people, and was thronged with visitors from the remotest kingdom, found time for intellectual cultivation. Every man has time, if he is careful to improve it; and if he does improve it as well as he might, he can reap a three-fold reward.

AGRICULTURE AND GARDENING.

Why should not our industrious and sensible cultivators make experiments of no great hazard or expense, and preserve a record not only of their success, but of what would be quite useful to know, their failures? Why not endeavor to learn so much of the nature and uses of different soils as to determine what course will probably be the best as to a rotation of crops and in the different use of manures and in improving one soil by a mixture with another?—Why not keep a diary to which they might turn at any time and compare one season with another as regards heat and cold, rain and sunshine—the times of planting and harvesting and the many occurrences of the year?

This diary could be kept with great advantage by young members of the family. It would afford lasting instruction and give them a habit of exactness and system, in every thing. Why should not our farmers—instead of going the old round, in the use of implements, and the various labors of the farm—avail themselves of all modern experiments and improvements—so far as can be easily done—and let the results of such trials be known to their friends and the public?

LOST TREASURE FOUND.—Some time ago a broker in Wall-street N. Y. was notified by the cashier of one of the banks, that a considerable amount of the stock of the bank was standing to his credit on the books, and had been standing for so long a time without the dividends being called for, that it was presumed the owner of the stock had forgotten this portion of his property. The broker having ascertained dates and other circumstances from the books of the bank, turned to his own records, and found that at that time he had been furnished with money by an acquaintance to buy a quantity of the stock. It turned out that this was the very stock. The person of whom it was bought, by mistake transferred it to the broker instead of the real purchaser, and the real purchaser just at that time sickened and died, leaving a widow and a large family with very slender means of support. The stock has been sold, and the proceeds of it, together with twenty semi-annual dividends, amounting in all to $2,500, paid over to the widow and her family, making their hearts glad, as it has also the hearts of all who have been made acquainted with the story.

CAIRO.—The citadel of Cairo, within which, is the Pacha's palace, and the dilapidated, but once gorgeous serai of Selah-eddin, (Saladin) rests on a projecting shoulder of Mount Mokattam. From its frowning ramparts are seen, to the west, and beyond the Nile, the towering pyramids of Gizeh, and the lesser ones of Sakhara and Dashour; the allegoric sphinx lies couchant before you, as in centuries gone by, and the renowned Memphis is faintly distinguished by the few remains of her ancient glory, now concealed by clustering groves of the graceful palm. Immediately below the ramparts, reposes Cairo, *the mother of the world*, as she is called in the figurative language of Arabia, with her populous avenues, her tongues of Babel, sumptuous palaces, and more splendid mosques, and minarets. The silver stream of the "blessed" Nile, flows by the walls of Cairo, bringing fertility to the earth and joy to its people.

SCARCE BOOKS.

JAMES MUNROE & CO. Boston Bookstore, No 134, Washington street, have just received single copies of the following valuable works, which they will sell at reduced prices:

Piper's Practical Discourses, (Unitarian) London 1833.

Jeremy Taylor's Sermons, 3 vols.	London
James Foster's Sermons, 4 vols.	London
Bishop Horseley's Sermons, 4 vols.	London
Bishop Porteus's Sermons, 2 vols.	London
Ogden's Sermons,	London

Belsham's Review of Wilberforce, London
Belsham's Summary of the Evidences of Christianity, London
Belsham's Vindication of Dr Priestly, London
Belsham's Discourses, Doctrinal and Practical, 2vols.
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Jortin's Tracts, 2 vols.
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Price's Sermons
Stebbing's Sermons, 2 vols.
Christie on the Divine Unity
Cardale's Defence of Humanitarianism
Sherman's One God in One Person
Cellerier's Discourses on the Old and New Testament, 2 vols. in French
Middleton's Memoirs of the Reformers, British and Foreign, 3 vols. 18mo. London

JUST Published by E. R. BROADERS, at the Periodical Depot, 127 Washington street, (up stairs).

No. 10 Republication of the Foreign Reviews, being the Westminster Review No 43, for January. Contents:

Art. 1—John Hopkins on Political Economy. 2nd—Miss Aiken's Court of Charles I. 3d—Toryism in Rome, No 1—Destruction of Universal Suffrage. 4th—Votes of Members of the Reformed House. 5th—Enharmonic Organ. 6th—Irish Laborers. 7th—Practice of the Criminal Law of Scotland. 8th—Effect of Endowments. 9th—Free Labor of Porto Rico. 10th—Germany. 11th—New House of Commons. 12th—Process of Obtaining Patents. 13th—Central Criminal Court. 14th—Algerine Commission 15th—Contre-Enquaete, Par l'Homme Aux Quarante Ecus. 16th—Present Posture of affairs; Additions to the Article on the Enharmonic Organs; List of Books. 3tis m21

THIS DAY PUBLISHED.

SCENES and Characters illustrating Christian Truth. No. 2.—The Skeptic, by the author of the "Well spent Hour," "Words of Truth," &c.

On the 20th of April, will be published—No. 3.—Home, by the author of "Redwood," "Hope Leslie," &c. Boston Bookstore, JAMES MUNROE CO. No. 134 Washington street. march 21.

THE Springfield Collection of Hymns for Social Worship, by Wm B. O. Peabody—just published by S. BOWLES, Springfield, and L. C. BOWLES 147 Washington st. Boston.

Copies of the work for examination will be furnished on application to either of the publishers. m 21.

VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.

Wetstein Novum Testamentum, 2 tom. folio
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Buckminster's Sermons, 1 vol. 8vo
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PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

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Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

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Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just published, for sale as above,

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Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol 12mo.

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sept 13

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